The Pastor

Duplicate

Students Look to Their Church

JUNE, 1955

The Pastor

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THE COVER: Nebraska Wesleyan University students holding National Methodist Scholarships for the 1954-55 school year are pictured here. On June 12—Methodist Student Day—an offering to support the National Methodist Scholarships will be taken in the churches (Wesleyan News Service Photo).

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Your Right to Say It

BERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

e Others Write

OR: If Mr. Lowell wants to know how Kennedy does his reading, he prob- oes it while some of the rest of us articles concerning preachers' study

CLARENCE J. FORSBERG
len Street Methodist Church
ngham, Wash.

More Spunk

OR: One of the most distressing of united Methodism is to be seen e intellectual lag of the laity of the in comparison with the Methodist cy.

is pointed up by the recent article, Wisconsin Pastor Wanted to Resign," Ellsworth Kalas, *The Voice* [Feb., p. he burden of the article is that any nsin pastor who laid it on the line the liquor business is a sacred cow laity in Wisconsin Methodism. Shades n Wesley! Why, this man's church e name as mine, "Wesley Methodist h."

s different here in South Carolina. ve no distilleries or breweries here, m rather free to blister the traffic. I preach Mr. Kalas' sermon here with- riffle in the congregation, though I confess we have some "big" preachers vade the question for the sake of their arity with tippling laymen. . . .

, on the other hand, the pastor of y Church, Hartsville, South Carolina, get kicked out pronto if he said what Kalas would likely have to say on the question, labor unions, war, etc.

r, the problem is, how can we two s of Wesley churches both preach our ian convictions? The answer is that hing must happen to the laity that ring them up to date on the meaning Christian Church in relation to these rs. But something must first happen hops, superintendents, and pastors.

m convinced that the ladies of the S are much farther advanced in their ng than the men of the church—even ergy. Here we may find some solid rt, if rightly handled. Then men of hurch must be educated.

ntime, "the powers that be" must ex- more spunk. Education in social mat- s the crying need at the grassroots of reat church. . . .

ROBERT C. GRIFFITH
sley Methodist Church
tsville, S. C.

es Issue

TOR: Kindly let me here register my ed and grieved objection to the diced character of your reviewer's nent of that immortal classic, Daniel- massively erudite and piercingly de- vout book, *Jesus and His Times* (E. P. Dutton & Co., $5.00). I refer to my brother in Methodism the Reverend John Hoon's review in the March number.

Rather than take up point by point his objections, which go far toward rendering unimpressive his praise of this work of crystalline genius, permit me merely to say that Brother Hoon's fear that the effect of the book upon Protestant readers will be to hurt them in some way is, in my opinion, quite gratuitous.

We Protestants can learn many things from Catholics. One of these is reverence in our attitude toward the church and toward the Scriptures, toward the land of the Bible and more especially toward the person of Christ our Lord. . . .

The review in THE PASTOR will be misleading in that it will inevitably be taken as representative of what that large number of Methodists feel who are appreciative of all those things in the Catholic Church which we have shown our reverence for by making them our own, more especially the Apostles' Creed, which Daniel-Rops documents with superb scholarship from [the] Gospels.

He *sharply* differentiates between post-biblical fantasies and legends which the Roman Catholic Church *en masse* delivers as if they were all on a level of authenticity and historicity with what is in Matthew, Mark, Luke, and John. . . .

MIMS THORNBURGH WORKMAN
Ferguson, Mo.

All's Well

EDITOR: The suggestions concerning evangelism by J. Lester McGee (THE PASTOR, Apr., 1955) sound good, but most of his worth-while suggestions have already been effectively and fruitfully made a part of the program of The Methodist Church.

He believes that *Shepherds* should become a "pipeline of evangelistic ideas, methods, and techniques on the local church level, instead of a monthly catalogue of *Tidings'* printed materials." It is my opinion that *Shepherds* already is just such a "pipeline." As to its being a "catalogue," it is the most useful and helpful "catalogue" that comes to my desk.

Also Mr. McGee is disturbed by lack of evangelistic instruction in our seminaries. I can speak only for my own seminary (Perkins School of Theology), but in this school we were given specific courses in evangelism, and the *spirit* of evangelism was present in all courses, from Old Testament to Homiletics.

May I suggest that the program of our General Board of Evangelism, when supported by the local pastor, does and will continue to effectively meet the evangelistic need of the local church.

JOE R. PHILLIPS, JR.
Park View Methodist Church
Benton, Ark.

Worthy

EDITOR: The article "A New Look at Evangelism," by J. Lester McGee, is of the quality worthy of this publication. It was objective, sympathetic, and timely. Readers of THE PASTOR should follow through on Mr. McGee's recommendations by urging their consideration by the General Board of Evangelism.

C. EDWIN MURPHY
District Superintendent
Scottsbluff, Nebraska

Wrong Psychology

EDITOR: As one who has had a long ministry and has served twelve years in the superintendency, I wish to say that Dr. McGee's article [THE PASTOR, Apr. 1955] meets with my full approval.

The psychology of present trends in Methodism tends to the *inference* that:

1. There must be a *specific drive* or "special year" for each of the important emphases of the Kingdom: Stewardship, Evangelism, World Peace, etc. Surely the devoted, capable minister is caring for these interests all the time.

2. That the regular work of the church is "something else" and that these are "special interests."

Generally across the church there is unrest because of the time and energy devoted to special programs, drives, and campaigns involving area, conference, district, and sub-district meetings. There also is objection to the flood of literature—all good, but too detailed—leaving little room for a pastor's initiative.

With the fine leadership we have in the general church the inspiration and direction should be pointed to the work in the local parish, and meetings and specific plans kept at a minimum. On occasion, however, great gatherings on conference, area, or churchwide basis are of real significance; and on a district and sub-district basis some meetings are necessary and helpful.

In the final analysis the real building of the Kingdom must be done at home.

HOWARD W. PETERSON
First Methodist Church
Troy, Ohio

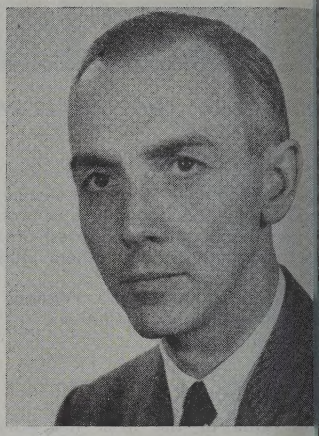
Monotonous

EDITOR: J. Lester McGee's article in the April issue of THE PASTOR entitled "A New Look at Evangelism," is one of the most timely and most needed that you have published in a long while. Our leaders in the Board of Evangelism have now for at least five years forgotten that playing the same tunes over and over inevitably becomes monotonous to music lovers, no matter how appealing those tunes may have been at first. . . .

Very evident in the General Conference of 1952 was a spirit of resistance to the domination of general conference boards in all fields, especially as that domination expressed itself in "hand-me-down programs" of all kinds.

Thousands of ministers and laymen, loyal as they are to The Methodist Church,

[*Continued on page 48*]



Christianity Needs A More Adequate Theology

"Only when Christians understand their faith can they cope successfully with the problems and paganisms of the time."

By HENRY E. KOLBE

WHY BE CONCERNED with theology when there are so many practical problems facing us? Is it not a flight from reality—a waste of time and energy—to be concerned with *words* when the world is on fire? Doctrine may have its place at times, but the really important thing is Christian living."

This attitude of indifference or even hostility toward theology is disturbingly common among professing Christians, both laity and clergy. Probably no group of people in the church is so often "talked down" as the theologians.

References to theology and theologians in sermons and religious writings are often cast in a scornful or patronizing vein. The preaching of basic doctrine is almost a lost art for many ministers.

Lack of Understanding

The result is an alarming lack of understanding of either the substance or the significance of fundamental Christian beliefs on the part of church people. With this is an accompanying tendency to call "Christian" whatever pleases one's individual fancy or conforms to the customs of one's community or culture. The frequent equating of Christianity with Americanism or capitalism is but one outstanding example of this trend of thinking in the church.

The tendency to belittle theology is frequently found even among those who rise most quickly in defense of Christian social responsibility. When this happens, the advocate of Christian social action puts himself in the illogical position of saying that the Gospel has contemporary relevance, but what one thinks the Gospel to be is not of material consequence.

Those who reject theology most explicitly would deny this charge, yet the fact remains that this inference does follow from the attitude thus represented.

Why do professing Christians and their professional leaders maintain this attitude toward theology? In part the trouble is semantical: theology is associated with rigid orthodoxy, determined either by the classical creeds and confessions or by the uncritical scriptural literalism of fundamentalist sects.

Such creedalism, biblicism, and obscurantism are abhorrent to sensitive Christians, with the result that many have turned away from theology to place emphasis on religious experience or social-ethical values.

Theology Cannot Be Rejected

Even though rigid orthodoxy and sectarianism are undesirable, it does not follow that theology should be rejected or held in contempt. For theology, as its Greek roots suggest, is the science or knowledge (*Logos*) of God (*Theos*).

Christian theology is thus the system or pattern of ideas—the ideology—which expresses the Christian faith. Since every community, secular or religious, needs a basic system of ideas to describe or express its distinctive meaning, theology in this sense cannot be rejected by the church.

The only basis for a claim that theology may be ignored is that the ideas which one holds are of no significance for his living. That claim, however, no one would defend very far. For actions, in so far as they are bas his decisions, are determined n the objective facts of the situatio by what he subjectively thinks to be.

"A man will run from a dog he thinks to be a wolf rather than a wolf which he thinks to be a This does not mean that the actual are unimportant, for what happe a result of what one does is deter not by what he thinks the facts but by what they are. He who t pet a wolf which he thinks to be is likely to find himself in trouble

Since this relationship exists be objective fact and subjective interp tion, what one *thinks* becomes of c significance.

This principle holds when we from particular decision-situatio systems of ideas. William James his *Pragmatism* (Longmans, Gr Co., $3.25) by quoting with ap Chesterton's statement that "the practical and important thing ab man is still his view of the univers the question is not whether the t of the cosmos affects matters whether in the long run anythin affects them."

The reason is that one's ideas the nature of things determine w thinks his role in life or his oblig to be. If this be true of one's m less systematized set of ideas conc the world, why not also of one's concerning God—one's theology what one thinks about God *is* his ogy, whether he calls it so or not

Theology as a Christian patte ideas concerning God is signifi related to Christian experience. from such a set of ideas, *why*—or

Henry E. Kolbe is associate professor of Christian Ethics at Garrett Biblical Institute in Evanston, Ill.

basically, *how*—could an experi-
e termed Christian? One deeply
sed in another religious tradition
not be likely so to describe his
t experiences; one who had not
of Christ could not so describe

rever certain types of experience
signated "Christian," it is on the
f an acceptance of a set of ideas
not necessarily an articulated
tic system) concerning Jesus
and the movement known as
ianity.

sentences from John Wesley's
r account of his Aldersgate ex-
ce illustrate the relationship be-
experience and theology. "About
rter before nine, while he [the
] was describing the change
God works in the heart through
n Christ, I felt my heart strangely
d. I felt I did trust in Christ,
alone, for salvation, and an as-
e was given me that He had taken
my sins, even mine, and saved
m the law of sin and death."

ience Interpreted

record, it will be noted, contains
nply the statement of an experi-
ut a theological interpretation of
e psychological reaction called a
d heart had a religious and theo-
occasion—the reading of Martin
r's commentary on Romans. Fur-
when he testified to the *meaning*
s experience, Wesley used theo-
terms from the Christian
elical tradition.

answers may be given to a claim
Wesley could have had this experi-
without thus interpreting it. First,
experience was to be meaningful
nself or to others, it had to be
reted and not simply felt.
experience carries its meaning
ly within itself; it must be inte-
into a pattern of ideas and their
ations. Apart from interpretation,
eling is meaningless.
nd, if Wesley had used other
for interpretation, the experience
wholeness would have been dif-
. The language in which a feeling
rpreted is an essential part of the
experience.
riend of mine used to say, not
seriously, that people often think
are in love when all they need is
bicarbonate of soda. Obviously,
eaning of the feeling-state marked
odiness and loss of appetite de-
upon the context in which it is
reted!
terms in which the feeling-ex-
ce is interpreted, further, are
ded in some system of ideas—a
of the world (philosophy) or of
(theology). To say, therefore, that

the experience itself is what counts is to overlook the integral nature of experience and its interpretative context.

The significance of the feeling-experience depends on the interpretation. If this be the case, then there can be no "Christian experience" wholly apart from Christian theology or ideology.

Theology and the Bible

A similar principle applies in relation to the Bible. To take a familiar example, one cannot get past the first word of the Lord's Prayer without becoming involved in theological ideas. In the Gospel of Luke, the first word of the prayer is "Father." But why say "Father" to God? Why not "Lord of Hosts," "Absolute One," or some other term? It is not enough to say that Jesus took the word from the religious tradition of Israel; the important question is *why* he did so. And why at all, unless to indicate his acceptance of basic Jewish theological conceptions of God? Jesus does not elaborate a formal system, but he does suggest a set of ideas about God and his relations with men—a theology, if you please.

The prayer in Matthew begins with "our." Why not simply "my"? This plural pronoun indicates the social nature of Christianity and denies self-centered and individualistic interpretations. Christian faith is not "a flight of the alone to the Alone." Further, upon differences in extension given to this pronoun, there hinge differences in the meaning of the faith itself. If it be interpreted narrowly, the partisan spirit arises, separating not only the sheep from the goats, but the sheep in the fold from those lost in the night and the cold on the mountain.

If, however, the *our* be given a broad extension, the faith has an inclusive concern. In contrast to the sectarian spirit drawing lines to keep men out, there arises an evangelistic and missionary spirit seeking to draw men in.

But the questions as to whether to say *our* rather than *my,* or whether to give an exclusive or inclusive meaning to *our,* are significantly *theological* ones.

The fact that these words are part of a prayer directed to God means, further, that the distinctively ethical or man-to-man relationship does not displace the characteristically religious or man-to-God relationship. Christian faith involves both.

Christianity at its best has resisted both pure mysticism and pure moralism: as a religion Christianity is profoundly social and ethical; as an ethic it is equally profoundly religious. But these are theological affirmations!

Theology and Christian Life

The foregoing illustrates the point that it is not enough either to have experience or to read the Bible, for their meanings are related to the set of ideas —the religious ideology or theology— in which they are translated or interpreted.

Religious experience is often vapid and sterile, and Bible reading generally falls into discard, when they are not undergirded by adequate theological understanding. If for many Christians prayer has lost meaning, it is because the ideas in which the significance of prayer emerges have not been understood.

Something similar applies to ethical or social theory and action. When Christians differ on social issues such as labor, race relations, national and international politics, war and peace, their differences are rooted in significant degree in differing theological views. An inadequate ethic reveals an inadequate theology.

When, as on a recent radio program, racial segregation is defended on the ground that "what God hath put asunder let not man join together," this is not only bad social theory based on a distorted quotation from the New Testament.

At a deeper level it is an inadequate conception of Christian faith and ethics —bad theology. The claim that God has *"made from one every nation of men"* counters it not simply by a biblical statement but by a theological one.

Conservative Christians have not generally traced out the social-ethical implications of the faith. Liberals, on the other hand, have not always paid adequate attention to the theological

Truth About Alcohol

Alcohol works its deadliest havoc with the human spirit in the crises of life. If the whisky bottle is handy when the crisis hits, a person is in a weaker position to stand in the face of it. What he needs then is not a bottle but a friend and a pathway to God.

Basic Information on Alcohol
Albion R. King

bases of their own ethical concerns.

A minister who preaches a message of social responsibility without helping his people understand the theology which will show why Christian people ought so to speak or act, fails at a significant point in his task of Christian leadership.

A sound and sane theology will, so far from being a substitute for ethical and social action, be a generating and driving force for it. An adequate theology will not solve all social and ethical problems, but no *Christian* solutions can be found in its absence.

Learn From Critics

The indifferent and scornful need to be reminded of the implications of their attitudes, but, on the other hand, theologians need to learn from their critics, even from the contemptuous among them. For often the rejection of *theology* is a reaction against *theologians* who have been more concerned to set up elaborate systems than to give vital interpretation to experience and faith.

Some theologians have seemed to forget that, though the Christian Gospel is timeless, they themselves are creatures of time and culture. They have spoken as if they had infallible insight into absolute and eternal truth. Personal and cultural prejudices have thus been absolutized into norms for faith.

Then reaction has followed from those separated from the particular perspective either in time or in distance, as in the recent reaction against Nineteenth Century rationalism and optimism, or in the rejection of "continental" theology by American liberals.

Both the theologians and their critics seem to forget that, in Reinhold Niebuhr's phrase, the sin in the other is also in the self. The result is conflict and confusion.

The need is not simply for a word to be *redefined,* but for its meaning to be *redeemed,* and for theology as Christian ideology to be restored to its proper place in the sphere of Christian faith and life.

There is great need for Christians, lay and clerical alike, not simply to profess their faith but to become aware of the profound implications of theological doctrines for the life of the Christian in the world.

Only when Christians understand their faith can they cope successfully with the problems and the paganisms of the time. And this understanding calls for a clearer formulation and a more adequate apprehension of the fundamental principles of the faith: in short, for a more adequate theology.

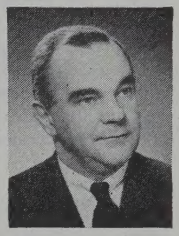
Monday Morning

by emory stevens bucke

Peace of Mind Defended

HARDLY A MAN is now alive who has not issued his judgment on the subject of peace of mind. This phenomenal development of the midcentury has brought forth some profound thinking, and indeed this has been good, for we needed some!

Norman Peale has withstood the attacks by getting out even more suggestions on how to get "The Man Upstairs" to go to work for you. If he has been affected by the criticisms, his reaction has probably been like that of Liberace who, according to rumor, cries all the way to the bank after he reads his critics.



BUCKE

But I want to do battle for a dear friend of mine in this whole picture: it is the late Rabbi Joshua Loth Liebman. His book *Peace of Mind* (Simon & Schuster, $2.95), according to the historical theologians, began the trek which has kept publishers drooling. This was quickly followed by Bishop Fulton Sheen's *Peace of Soul* (McGraw-Hill, $3.50), and then by Peale's *The Power of Positive Thinking* (Prentice-Hall, $2.95).

Catherine Marshall got in on it with *A Man Called Peter* (McGraw-Hill, $4.00). One West Coast theologian has pronounced the whole movement "the greatest heresy of the twentieth century!"

But to get back to my friend Josh Liebman. His book ought to be reread in the light of what has happened here. I think that its prophetic message will stand up long after the movement which has been dubbed with the title of his book has gone down. Let me cite two particular concepts which I think will stand:

A. His discussion of unconditional love as over against the tragedy ditional love. He speaks of the needed in modern homes where grows up thinking that his pare him only when he brings hono parents. "If you eat your sp will love you." "If you get all your report card, I will love y give you money to show it." make a success in your business fession, you bring honor to m will love you."

Then Josh discusses the role conditional love as over agains this. Well—I think that this and good, and I'm proud to h copy!

B. The second major contribut *Peace of Mind* made to me was uable rethinking of . . . *thou sh thy neighbour as thyself.* . . . Her man went to a fundamental whole question of group and eth sions when he said that befo could enter into a good and posi lationship in community, he n aware of the worth of himself.

You do not regard your n more highly than you regard y If you hate Negroes, or Jews, or born, you ought to discover wh that you hate in yourself. I thi this is profound. It is not at all of the perfunctory aspects of the of Mind" movement.

Joshua Liebman was first an most a profound theologian. As terpreter of Maimonides, his scho still stands among the great in H philosophy. A devoted civil liber he spent himself in endless wo the betterment of human re Fearless in his preaching, he too in some of the most unpopular c

Ordained a rabbi of Reform J at the age of twenty-three, he two of the nation's largest congre before his untimely death at the forty-one. His whole life was d to putting religion to work in th sonal and social lives of men. C ences with the nation's top lead never removed him from his tota istry to every possible walk of li

Well, I did not mean to be ora on this Monday Morning, but I like to see Josh Liebman's name tified with a thoroughly nonpr movement associated with the c "boom in religion."

Whether anybody likes or disl Josh Liebman was one of the first Sigmund Freud to work for G had "theological presuppositions" considered man's role in the imp of the social order. He was by no a peddler of quick and easy cures pains of mankind, but a st prophet in Israel—and to him the world was Israel!

Emory Stevens Bucke is manager of the College Department of Abingdon Press.

A Christian Patriotism

Devotion, whether to the family, the community, or the country, must always stand under the judgment of a higher loyalty to humanity and to God.

ROBERT E. FITCH

SPRING I had the privilege of
ing part in one of the basic festi-
American patriotism—the com-
ment exercises of a public high
Four graduating seniors made
es on the glories of our American
e. The last speech was on the
al resources of that heritage.
he home from this festival pleased
at the high level of sentiment
had been maintained, but with a
uneasiness stirring within me.
I had just witnessed was a cele-
of secular nationalism.
as nationalism at its very highest
but it was still not a devotion to
tion "under God," and it came
lose to resembling the rituals of
gion of secularism.

I do not cite this instance in
to criticize the American public
which I think does its job very
Nor do I cite it in order to attack
ism, for I have been proud to
the uniform of my country as a
chaplain.

Extremes

ed, to my thinking, the whole af-
nply accentuated a critical failure,
the school or of the nation, but
church in our country—the
to articulate and to make real
ompelling a genuinely Christian
ism.

patriotism of the churches has too
moved between two extremes.

ert E. Fitch, dean and professor istian Ethics in the Pacific School igion, is author of The Kingdom ut End (*Scribner's, 1950*). *This completes a series on concepts in ian social ethics.*

Sometimes it has sold itself without reservation to a rabid nationalism and become simply the tool of a ferociously loyal provincialism.

Then repenting of this treason to its Lord, and remembering that it should proclaim the Prince of Peace, it has turned to the larger loyalty to humanity and to God, and has simply poured contempt on the sentiment of patriotism.

The first method puts a religious sanction on a secular idolatry. But the second method leaves a dreadful vacuum, which can be filled only by that same secular idolatry.

Let us begin by trying to understand what is natural in patriotism, and what are its strengths and its weaknesses.

It is natural for a man to feel a loyalty to the various groups to which he belongs. Humanity, after all, is a pretty tenuous abstraction. Our roots are not in humanity, but in the family, in the community, and in the nation. And any good fruit that our lives may offer to humanity can come to maturity only because we have reverenced and cultivated the roots of this tree of life.

Family Loyalty

The problem of loyalty to one's country is identical with the problem of loyalty to one's family. Most of us realize the good in the family. It can be the primary school in unselfishness, the training ground for the acts of love and of sacrifice, the principal arena where we learn all the delicate and subtle arts of interpersonal relationships.

Jesus, nevertheless, was a severe critic of the family. While it is true that he used the categories of the family to interpret God as our father, and to make clear the duties and privileges of our divine sonship, the fact is inescapable that when he spoke of the concrete family life about him it was usually in a critical mood.

The explanation of this ought to be simple. The family is a legitimate object of loyalty, but it is not the highest object of loyalty. When we forget that loyalty to the family must be a loyalty "under God," then we turn family loyalty into something evil and selfish.

Under these conditions the loyalty to the family, instead of preparing the way for a higher loyalty, stands in the way of that higher loyalty. It becomes a force that is stifling rather than liberating.

And the more happy we are within the bosom of this sort of self-contained family, the more smug we become in a secular idolatry, and the more selfish we are in our relations with a wider humanity.

What is true about loyalty to the family is also true about loyalty to one's immediate community or loyalty to one's country. Each of these loyalties can become a school of unselfishness, or a shrine to self-seeking rapacity.

The problem is to nourish the lesser loyalty so that in it will be found the strength and the vision that fit us for the noblest object of devotion.

Ingredients of Patriotism

Examples of patriotism at its best can be seen in the lives of several persons: Moses, Mazzini, George Washington, Sun Yat-sen, Abraham Lincoln, Mahatma Gandhi. These persons illustrate at least three ingredients that enter into a Christian patriotism.

1. First of all, each of these men was intensely patriotic. Suppose we concentrate our attention on Lincoln and on Gandhi. Each man was uniquely the product of the peculiar culture of his country.

It is as impossible to imagine Lincoln's coming into existence in Europe or in Asia as it is impossible to imagine Gandhi's coming into existence in China or in the United States. Because each was a man of his own people, he could love them and be loved by them, and could be a trusted leader.

We may not ever let ourselves forget, moreover, that the primary practical concern of each of these men was a patriotic one. Lincoln was concerned to preserve the Union even before he was concerned to liberate the slaves.

Gandhi was concerned to gain independence for his people, and this concern often took precedence over the gravest matters of international loyalty.

A Higher Loyalty

2. Each of these men saw patriotism, nevertheless, as standing under the judgment of a higher loyalty to humanity and to God. Of neither one could

it be said that he was a narrow chauvinist, or that he tried to make a racket of patriotism.

The fact is that each of these men put loyalty to the nation under a severe discipline, and required it to measure up to the standards of a higher ideal.

We have, then, this curious fact: that two men who were altogether provincial in their origins, uniquely the product of a peculiar culture, nevertheless became the spokesmen for a wider humanity.

Lincoln is the one American statesman who is most widely loved by the people of other lands. Gandhi, even in his lifetime, was hailed as the prophet of a universal ideal of patriotism to which all noble spirits could subscribe.

3. A third feature—and honesty forbids us to leave this out of the picture—is that each of these men recognized an enemy and fought that enemy. That enemy, moreover, was quite specifically an enemy to the welfare of the nation.

Lincoln and Gandhi did differ in their methods of fighting. But each fought for his nation—Lincoln to preserve the union of his nation; Gandhi to establish the independence of his nation.

But while they differed in the method of their fighting, they did not differ in the spirit of their fighting. Both Lincoln and Gandhi were nobly compassionate souls. They did not hate the foe.

They actually loved the enemy, were eager to forgive, and to forget, and to heal. And each was humbly aware of the sins of his own people even as he fought the evil incarnate in another.

The True Prophet

Suppose, now, that we move on to a more difficult level of patriotism. This is not the patriotism of the statesman who leads his people, but the patriotism of the prophet who must stand against his people.

Suppose that the nation is radically in the wrong, and that the prophet, who always loves his land and his people, feels that they now merit defeat rather than victory, punishment rather than reward.

In this sort of emergency the preaching of the prophet will always be regarded as disloyal by any ordinary standards of patriotism.

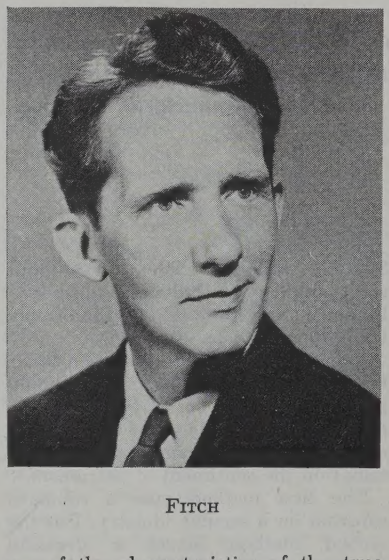
What distinguishes the prophet of the Lord from the traitor? How do we know that he is not a false prophet, promoting the ends of treason under the guise of religion?

The answer, I believe, will be found in comparing Jeremiah with the Quisling who betrayed his own country of Norway to the Nazis in World War II.

1. Jeremiah was correct in his predictions, while Quisling was wrong. Each predicted defeat and captivity for his people. Israel was made captive; Norway soon won freedom.

Accuracy in prediction is not, of course, the sole test of the true prophet. The prophet is primarily a critical commentator on current events in the light of the judgments of God, and prediction is simply one of the ways in which he expresses these judgments.

If I emphasize the correctness of Jeremiah's prediction, however, it is because



FITCH

one of the characteristics of the true prophet is his soundness of vision. There are two things to which he is especially sensitive: one is the voice of God, the other is the real condition of his people.

According to some scholars, Jeremiah actually muffed one or two predictions. It seems that he got in a bit of a hurry to make judgment arrive sooner than it was supposed to arrive. This is a human failing in the greatest prophets.

Our important distinction remains, nevertheless: in the grasp of the essential meaning of events Jeremiah was right, Quisling was wrong.

He Shares Suffering

2. Jeremiah always shared in the suffering of his people, whereas Quisling profited from that suffering. Jeremiah felt in his soul the agony of his nation; Quisling exploited the agony of his nation.

Jeremiah went with his people into exile, faithful in his love for them even when they had been in the wrong and had cursed him for proclaiming that wrong. Quisling saw the captivity of his people simply as a chance to bring himself into power, and to make himself an exception to the sufferings of others.

Here surely is a critical test for the prophetic type of patriotism. It enough—for the Christian—jus right. It is also necessary to h and loving. When we speak th we must speak it in love, and v enact it in love.

This means that, if our natio gaged in war and we feel that w utterly wrong, we must see to even as we attack the wrong, w ourselves one with the agonies sacrifices of those who go throu ordeal of war.

The pacifist who lives comf while his fellows risk life and lin the professional patriot who get self a safe assignment while oth out to die, both fail equally t the way of the cross.

He Worships God

3. The final point—only it is rea first—is that all through this ord two men differed radically in th object of their loyalty. Jeremiah shiped only God. He worship earthly power—neither the de power of his own people nor the power of the conqueror.

Quisling did not worship God. ling worshiped only earthly powe since the power of his people s to be failing, he turned in blind de to what seemed to be the next asce power.

This gives us the critical disti between the prophet and the t Neither in the legal nor in the e sense is the prophet ever a traitor.

It is one thing to attack Am democracy because one prefers fa or communism. It is quite another to criticize our country because w lieve that it fails to measure Christian standards.

In one case we give our final l to Hitler and Mussolini or to Bul and Mao. In the other case our loyalty is always to God. An patriotism of the Christian re spiritually unblemished no matte awkward or painful may be the p sion of it.

Let us remember that, in World II, Norway produced a true proph the Lord as well as a notorious t The name of this true prophet is E Eivind J. Berggrav. As late a Evanston meeting of the World C of Churches we could thrill to the nouncements of this true proph the Lord.

Yet the two possibilities alway main. Blessed is that nation whi the time of trial, may hear the vo the Lord in a prophet like Berg Woe unto that nation which hearken unto a Jeremiah!

Each prophet in his time and speaks God's truth. It is for the

rmine which sort of truth it may e.

ing Servant

us remember, finally, that our estament contains the noblest ent of the ideal of nationalism s to be found in the literature whole world. This statement is ied in the poems of the Suffering t of the Lord in Isaiah. There are ties, of course, in applying to the States an ideal meant for Israel. ie first place Israel was small and we are big and strong. Certain s and strategies may be suitable tion that is politically, economic- nd militarily inferior to all of its ors.

nerely literal adoption of those s by a large and powerful nation, er, could be a sign of cowardice rresponsibility rather than of m.

he second place the vision of the et was never to be perfectly ful- by any nation. It achieved perfect ient only in an individual—the n of Christ. In many ways, it is he Jewish people in the course of y have lived up to this extraor- y ideal.

as Reinhold Niebuhr has been ding us for so long, the degree of perfection which is possible for lividual is rarely if ever possible at collective personality which we nation.

ant Today

spite of these difficulties, however, eal of the Suffering Servant of the still has its relevance to the peo- f our country.

one thing we are to be a servant e other peoples of the earth, not a over them. The service of a strong n is not the same in kind as the ce of a weak nation, but it may still rvice.

saying of Paul may help us here: *hen that are strong ought to bear nfirmities of the weak, and not to e ourselves* (Romans 15:1, K.J.V.). e Paul was speaking to individuals, is no distortion of his instruction apply it to nations.

owerful nation must see its power, as an opportunity for exploiting nations, but as a challenge to help veak with resources that may be cal, military, economic, and spirit- This is its role as servant.

t it is just as possible for the g to suffer as for the weak to . The opportunity for significant fice is not limited to any one in- ual or group. It is important, only, the sacrifice be spiritually signifi- cant, and not an idolatrous laying of gifts on the altar of some heathen Moloch.

Sacrifice Inevitable

The sacrifices that the American people are called upon to make are evident enough. The primary sacrifice—the one where it really hurts us the most—is a sacrifice in our own standards of living in order to help raise the level of the standard of other peoples.

There are many false prophets who assure us that we can keep on raising our own standards of comfort while we give merely of our superfluity to others. But that is not sacrifice or suffering. And we ought to know by now that, if we will not sacrifice for peace, we are soon compelled to make even greater sacrifices for war.

Besides serving and suffering, we must be sure that we do all these things for the Lord. There are abundant instances in history of suffering servants of Mammon (wealth), or of Moloch (power). But we are called upon to be suffering servants of the one true God.

At the very least this means that we preserve a sense of national humility. We are not invited to be humble before men—before Soviet Russia or before Red China. We are required to be humble before God.

In practical politics this means that we acknowledge the sin in ourselves even as we resist the evil in another nation, and that we exhibit patience and longsuffering with some of our allies rather than an importunate imperialism.

The faithful adherence to this sort of policy on the part of a nation is a most difficult thing. It calls for the highest degree of spiritual discipline of the people by their pastors, their churches, their consecrated lay leaders, and their Christian faith.

Yet so far as we can fulfil these conditions, we know what we would have other nations say of us (Isaiah 42:3-4):

. . . he will faithfully bring forth justice.
He will not fail or be discouraged
till he has established justice in the earth. . . .

Our Troubles May Deceive Us

Dear Cousin Cave Bat,

I heard a pretty good story this week that has a neat moral if you care to dig a bit.

The driver of one of these auto-transport trucks was driving one night in a heavy fog. He decided to light up his rig a little more, for safety's sake, so he turned on the headlights of the car on the very top rack.

He continued on down the pike without incident when suddenly an oncoming car dodged to the shoulder, hit the ditch, and rolled over two or three times before coming to a halt. The trucker got down to the wreck as soon as possible and helped two slightly battered and inebriated gentlemen from the smashed automobile.

"Why did you turn into the ditch," he asked? To which the driver replied, "Well, I just figured that if that thing ahead of me was as wide as it was high, I could never get around it!"

The moral? Troubles are like this. They may not be as wide as they first appear. A little patience and foresight in dealing with them can sometimes save a wreck.

Nocturnally yours,

Belfry Bat

The Pastor--Key to Success Or Failure in Methodism

Are ministers who complain of "regimentation" rationalizing? The connectional plan affords the church a stronger, more adaptable organization for Christian service.

By ALEXANDER K. SMITH

EVERY PASTOR of a local church is a "key man." There is something which he can do that will unlock some door leading into the kingdom of God. As a "key man," he holds in his hands the keys of the Kingdom.

He may not be able to open every door, but there is some door which he can open. There are vital forces for God that the pastor can set loose in any community, the consequences of which have their ongoing even unto eternity.

Not a Taskmaster

In this great work, the pastor should look upon his district superintendent as a partner, not a taskmaster. Together they serve a common cause, laboring as friends. The pastor should be able to counsel with his superintendent when facing seemingly insuperable obstacles and to find support in him when obstreperous persons, without warrant, make life generally miserable.

Any worthy superintendent knows that authority of leadership is not in himself personally, but in his competence and dedication. He looks to the pastor with confidence and hope that the doors of the Kingdom may be opened with the keys in the hands of the local church pastor.

Too often we see the work of the church bogged down, and it is difficult to pinpoint the trouble.

Alexander K. Smith is superintendent of the South District, Philadelphia Conference, Drexel Hill, Pa. This article is adapted from an address given at the District Superintendents' Conference in Chicago last November.

There are ministers who are indolent or of unheroic temper, who object to a general church program on the grounds that it is "regimentation." Such men are rationalizing. There is enough room in any program of Methodism for adaptation. What we call regimentation is only the principle of strength through union, recognizing that there are some things that can be done better together than separately.

Again, there are some ministers who specialize in inconsequentials. Let us not fiddle while Rome is burning.

Other ministers are confused workmen who insist that the program of the general boards is the very antithesis of their chief business—the saving of souls. The saving grace of God is mediated in many ways to redeem life in its most comprehensive spread.

The Entire Program

There are at least four statements that can be made when we see the church bogged down by such factors as mentioned. First, let it be said that the whole program of the church is the business of the pastor.

The church is confronted with an array of facts that show the kind of world we live in today. These facts call for a fearless and frontal attack all along the line. Let no one ignore or retreat from this imperative under the thin guise of "regimentation."

We should be reminded that World Service, Advance Specials, Week of Dedication, the Korean Appeal—these are indeed the business of the local church and its pastor.

Stewardship and tithing, world peace and temperance, Christian education and evangelism, the church of the inner city and church extension, race relations and social justice, Christian ature and public relations—the are the business of the church a pastor!

To promote them takes tim energy—but these are our bu Halford Luccock somewhere says Methodists seem to count that da whose low descending sun does n some new crusade started. . . . A paign is an outward and visibl . . . that The Methodist Church h gone into a coma."

Inform the Laymen

Second, let us agree that no can be an isolationist and still r a Methodist. He need not be an aut ton, or an unthinking cog in a mac but in the Methodist polity, there room for a prima donna soloist. A ister ought to make his choice bet the congregational or the connec church.

Third, let this be said as a funda tal principle—that no pastor has moral or ecclesiastical right to between the church program an laymen, or to deny any laymar chance to know about, or to serv give to the causes lifted up by the eral church.

Frequently a district superinter makes mention of a church pro only to hear laymen say: "We never been told about it." The fa that many of our laymen are more ing to give and do than some min are willing to ask of them. Thus are held shut that were meant opened with the keys that repo ministerial hands. "Thou shalt n an obstructionist."

Fourth, let every minister wisel in good spirit accept this: that comes a time when a pastor in Methodist Church should lay aside he may *want* to do, in order to ac plish what *ought* to be done. Th a requisite in a connectional chur

It may mean attending distri other meetings of promotion. It calls for time to reply to a sup tendent to provide needed inform It does mean investing the time to materials that are sent to our des stead of unfairly junking them un

It involves the thoughtful dist tion of materials intended for the men, instead of allowing them to re untouched and dust covered on the dow ledges of the sanctuary. Man genius ways of distribution are by pastors to get a wide hearin some significant cause.

I bear my testimony as a di superintendent that for every one ister whose neglect or ignorance eptitude slows down the progra the church, there are scores whose

and dedication, whose planning and stence, have thrust forward our . Let God be thanked for the hing army of Methodist ministers mpetent, earnest, and commend-

ere are certain suggestions which perintendents hope will find lodge- in ministerial minds. Together we that the Kingdom is a layman's ement. For an innumerable host of ersons, men and women, who give ance and virility to Methodism, we rofoundly thankful.

Unused Potential

ere is a large reservoir of unused ntial, however, that needs to be ed. The "laissez-faire" attitude of nuing the same list of stewards after year makes for stagnation. e ought to be changes made in the aldom of every local church.

hy should the Kingdom tarry be- e we continue in office the mpetents, the mediocrities, the pa- ial-minded, the parasites, and the runtled? They get in God's way. , and often younger persons need e harnessed to the church.

enure of office has much to com- d it if not applied universally and lterably. The policy of some pastors pod: stewards must serve or stand e!

urthermore, and I recognize the del- e problem the pastor has, the lay er ought to be creative and co-op- ive, commanding respect and a fol- ing. Lay leadership is not a badge e worn on parade days, but a sig- cant service to be rendered in sup- t of a pastor and church.

is likewise of supreme importance Methodism whose general, jurisdic- al, and annual conferences are com- ed of laymen as well as ministers, t competent lay members be elected. le minds limit horizons or stifle ef-

ivate Officials

ttendance at official board or quar- y conference meetings is often tty. A pastor ought to make every rt to get out the members. His own tude of appreciation or criticism is ctious. The official board or the rterly conference is a place of both pection and instruction.

he district superintendent is not ng in desiring to have the reports ach organization, or commission, or er duly presented on the official ms prepared by the church. These ort forms set up the norm of ex- ted operation in the local church. In reading of them before the quarter- onference, deviations or substandard formance can be noted.

The district superintendent presiding over the meetings is like a traffic dispatcher on the railroad. He knows the destination of every train and the best way to reach the destination. He may so direct the traffic as to keep too much from jamming a branch line, when the traffic should be moving on the main line.

A superintendent's sense of perspective can help him to see the outline of a pattern of operation in the local church that has both symmetry and amplitude. Suppose the report is from a Methodist Youth Fellowship which is obviously centering too much on the secondary matters and neglecting what is significant. In the presence of the conference, a more vital program can be lifted up, and then from meeting to meeting, progress can be noted.

Perhaps the Methodist Men are making a report, and to them a pertinent suggestion, made with the greatest of understanding and kindness, may outline a more vital program for men than darts, doughnuts, and dunking.

It needs plain statement—that the participation of the local church, in a dynamic way, in the whole program is essential ultimately to the very life of the whole church. If we do not adequately support church extension, for example, what guarantee have we that Methodism will be strong tomorrow?

If it is a weaker church tomorrow, then what happens to our hospitals, homes, preachers' pensions, and other interests? Self-containment in the local church spells out suicide for the general church. This is the kind of strong word that needs to be kept before a thoughtful, creative, and concerned official board or quarterly conference.

Define and Defend

It is without doubt more of a reflection upon us as ministers than it is upon the laymen to say that most laymen in a local church simply do not know what the full range of the Methodist program is. . . . *how are they to hear without a preacher?* (Romans 10:14) How can we minister to all the world unless the people do know, all the way down to the grass roots? Causes win or lose at the grass roots!

A pastor needs constantly to define and defend the causes of the church. Let him employ diversity in the means he takes to accomplish this. He may set up a good literature table in the church somewhere, and display the books that inform and inspire.

Some pastors, possessing both humility and wisdom, have invited to official meetings some successful pastor or layman who could inspire a local church to a "do it yourself" effort.

Every pastor will, like the wise master-builder, develop his own long range plans, and then prayerfully and patiently proceed. Patience, but not passivity, is a heavenly virtue. From experience most of us know that one cannot expect to hook the reaper to the plow.

"It has been reported there are bats in our belfry."

District Pastors' Retreat

An energetic superintendent develops a valuable retreat program for ministers in his district.

By ELLA MAE CHARLTON

SOON AFTER Byron C. Taylor became district superintendent of the Shreveport District, Louisiana Conference, in June of 1952, he began thinking of the possibilities of a retreat for the ministers of his district. He had in mind such objectives as study, exchange of ideas, and expanding fellowship.

"I had no pattern to follow," Taylor says. "We did not have such a retreat in our conference, and I did not actually know of a similar procedure anywhere."

But the idea seemed a good one, so the superintendent devoted much time and thought to it. Finding a suitable location for the retreat was no problem. The Methodist Church camp, located on picturesque Caney Lake and only thirty-five miles from Shreveport, provided the ideal place.

At every opportunity Taylor mentioned his plans to the ministers in the district and found that, although none of them had ever attended a retreat, they liked the idea.

A Good Start

"I wanted all of them to be there," Taylor says, "because the first one had to be a success. . . . A good attendance is not the only mark of success, but it always helps."

On October 9, 1952, Taylor found that his efforts had not been in vain. Almost every minister in the district attended the retreat, which lasted from the morning of the ninth until noon the following day. Devotional talks, discussions, and fellowship constituted the program.

Topics of discussion were "The Minister and His Public Relations," "The Minister as a Counselor," "The Minister and His Books," and "The Minister and His Bible." A layman, who is director of a church and a college choir, talked on "The Minister and His Music Program."

Results of the retreat were termed most gratifying by the pastors, though several suggestions were offered for help in preparing next year's program.

Outside Speakers

In arranging the retreat for the following year, Taylor broadened his scope of planning and included a few people other than ministers. Authorities in fields significantly related to the church were invited to speak.

The editor of our conference church paper was asked to speak on "The Minister and His Church Publicity." The conference lay leader gave a graphic account of "What a Layman Expects of His Minister," and a local psychiatrist spoke on "The Minister and Confused Minds."

Response to these talks by laymen was quite good. The psychiatrist was so well received that he was asked to have a part on the program next year.

Other topics for discussion included "The Minister's Intellectual Climate," "The Use of Art in Religion," "The Minister's Sermon Topics," "The Minister's Breadth of Interest." "The Minister His Calling Plans," and "Prepa Moods for Worship."

The third retreat included as spea a retired college professor, the co ence director of stewardship, and other layman who discussed "The ister and Social Security."

The executive secretary of the ference Board of Education used topic, "Beyond the Local Church," his discussion. This time the psychi spoke on "Personal Counseling Case Studies," including such topi broken homes, sex problems, and ting along with others.

Family Life Panel

A panel on family life was one o outstanding features of the prog Four ministers discussed "A Hea Home Life," "The Use of Money i Home," "Social Life of the Fam and "Using the Bible in the Home

Other topics on the program wer Study of Church Bulletins," "The V of a Survey," "Variety in Preachi and "Controversial Preaching."

An added feature was a list of mon topics compiled by Taylor, w included catchy and timely titles. text of each subject was also listed there was an informal discussion on value of giving sermons appea titles.

Improvements in this minister's treat will, of course, continue to made, but so far as the pastors of Shreveport District are concerned, retreat has proved its worth.

Much of the credit for its suc must go to Superintendent Taylor, hopes in the future to develop a gram which will better serve the n of every minister in the district.

DISCUSSING plans for a panel on "family life" held during their 1954 retrea for ministers of the Shreveport District, Louisiana Conference, are Glen Rori Merlin W. Merrill, Byron C. Taylor, William P. Fraser, and Cleburne W. Quai

Ella Mae Charlton is a writer and superintendent of the Adult Division of the church school, Noel Memorial Methodist Church, in Shreveport, La.

uick Action Needed

HERE is reason for new hope and a call for the acceptance of new responsibility in the churches as y share in carrying out the current Refugee Resetnent Program. A bottleneck resulting in part from lernment failure may become slightly widened as a ılt of the incident created in April by the dismissal Edward J. Corsi as special assistant to the Secretary State on immigration problems.

he Methodist Committee for Overseas Relief, which eeking to get sponsors for 5,000 out of the total of ,000 refugees admissable under the Refugee Relief of 1953, has issued a statement showing the effect the Corsi affair on the program for refugees. e committee sharply calls attention to the responsity of Methodists for "demanding a humanitarian apach to the present act and the necessity for getting re sponsors."

iring of the capable and forthright Mr. Corsi, though ch to be regretted, has served at least to bring into open some conditions long suspected. The bill Conss passed in 1953 has not been administered in the nner of a "great humanitarian act," as President enhower hailed it when signing it into law.

t is now clear that there are those in the State Detment who have not wanted the refugee program work and have sought to slow it down. This has enıraged the apathy of church groups responsible for ting assurances for refugees. In turn, the refugees ve become discouraged by long waiting while their plications were being held up by slow processing.

With the atmosphere cleared following the Corsi oust- however, there is a good possibility of the program ving faster—but a lot depends upon the churches. ul J. Empie, head of the Lutheran Resettlement rvice, testified before a group of church editors meetg in Washington recently that while he favors amendnts, the act is workable as it is if the State Departnt wants to make it work.

A delegation of welfare agency leaders have talked th Secretary of State Dulles and have urged a speed in the whole program.

They have asked the government to expedite admisn to this country of refugees who already have asrances. They have urged Secretary Dulles to engthen the effectiveness of the refugee act by apinting a deputy administrator who is both qualified d committed to the objectives of the law. They have so asked him to appoint an expeditor overseas (which rsi wanted to do) to restore confidence in the proam on the part of the refugees. It was suggested, furer, that an advisory council be set up to utilize the ll resources of all voluntary agencies engaged in rrying out provisions of the law.

The main job for the churches is to secure sponsors r refugees. Any citizen may sign an assurance indidually or in behalf of a group. Sponsoring a refugee family is a worthy project for any Sunday school class or other church group. This means, mainly, guaranteeing a refugee family a place to live and the head of the family a job when they get to America. Full information can be obtained by writing to Miss Elizabeth M. Lee, 150 Fifth Ave., New York 11, N. Y.

The Refugee Relief Act expires in December of 1956. It is understood that the Methodist Committee for Overseas Relief wants if possible to get all its assurances this year, so that the entire year 1956 can be utilized—if necessary—to process them.

A more vigorous effort on the part of the local churches of Methodism is needed to secure sponsors for refugees. The time has grown short. Quick action, therefore, is urged.

Approach to Unification

TWO THINGS that have tended to keep the churches apart throughout the history of Christianity are matters of doctrine and matters of polity. Followers of Jesus of Nazareth have disagreed not only on their beliefs about God, but also on their methods and systems of expressing those beliefs.

The first big split in Christendom resulted partly from political considerations involving rivalry between bishops of the church. Today the multiplicity of sects is an indication of our human urge for power and of our loyalty to differing systems. Christ's followers have disagreed more often on discipline and methods than they have on doctrine and belief, and the result is a profusion of sects, denominations, and movements.

All through the history of the church, despite continued schism, there have been efforts toward reunion. According to the writers of *A History of the Ecumenical Movement* (Westminster Press, $9.00) there has seldom if ever been a period when this has not been true.

At present the Methodist Church and the Protestant Episcopal Church both have standing commissions studying approaches to unity of the two denominations. A proposal made recently by the latter would validate the Methodist episcopacy in the eyes of Episcopalians, and is to be studied by both groups.

It was disclosed at the Methodist Assembly of Boards and Agencies in Cincinnati early this year that a plan of unification of several American Protestant churches has been submitted for consideration of the churches.

Today in America the doctrinal differences that exist between denominations exist also within each of the major bodies of Protestantism. A cross section of Presbyterian belief, for example, would just about match a cross section of Methodist belief. So the difficulties of unification come about primarily because of differences in system and polity.

The divisions of Christendom are tragic because they leave the voice of the church relatively weak and ineffective when it speaks on moral issues in the realm of politics, economics, and the larger realms of world peace and order. Progress toward unity of purpose and effective action can be made only when Christians of one variety are willing to respect the honest views of Christians of another variety, even in disagreement on matters of doctrine and polity.

Slants on the Secular

By RICHARD R. WOOD

Militarism in the United States

ANY USEFUL DISCUSSION of militarism in the United States must start from the assumption of the sincerity of [the] views professed by those responsible for military policy.

Making this assumption, one can still question many aspects of policy and opinion regarding the military program of the United States.

The belief that military preparedness makes for peace is not self-evident. Such preparedness has in the past frequently made for war.

Community Security

A nation seeking security in its own armed force necessarily increases its ability to injure its neighbors by the very steps it takes to increase its ability to defend itself. The neighbors are likely to do the same. . . .

The result is rapidly increasing tension in which every normal dispute over conflicting national interests becomes also a contest for strategic advantage and for prestige in which the obstacles to peaceful settlement are multiplied threefold.

Failure to appreciate this basic fact of national rivalry is almost universal. This failure is one of the primary causes of that belief in the necessity and efficacy of military force which is properly called militarism.

One possible remedy for this self-defeat to which the military search for security is doomed is collective security, or community security. In community security, national armed forces would not be prepared against the armed forces of neighbor nations. The foe to be prepared against would not be a nation, but war itself.

Peaceful Settlement

Armed forces would be used, if at all, under the direction of the community of nations to restrain any act of war-making and to protect any nation that did not make war.

The community would develop peaceful means of settling all kinds of disputes; and the test of war-making would be resort by any nation to armed force to impose its own will in a dispute, instead of submitting to the community's processes of peaceful settlement and accepting the decision.

As does any community, the community of nations would face the never-ending problem of providing flexibility and change, so that the order maintained by the community would not perpetuate maladjustments and produce the kinds of strain that result in violent outbreaks.

The problem of order in the world cannot be solved once for all, however perfect the organization may be at any given time.

This approach to the problem of national defense by way of community security offers perhaps the best hope of both lasting peace and national safety. It is made difficult, however, by the consequences of that belief in the necessity and efficacy of military force which is properly called militarism.

Secrecy

One of the difficulties lies in secrecy. Secrecy, it is taken for granted, is necessary if military methods are to be effective. Secrecy handicaps the foe; and our own effectiveness requires us to try to ferret out his secrets.

Espionage is the natural consequence of secrecy, and has been for more than three thousand years. Espionage has now been supplemented by "security checks" which make it increasingly difficult for government departments to employ citizens who have had any but the most conventional ideas and associations.

This makes it hard for government to get the benefit of originality and experimental-mindedness.

The extent to which militarism, through secrecy and security, is permeating the national life is illustrated by the fact that in New Jersey a recent appeal for volunteer ground observers for anti-aircraft defense required volunteers to state that they did not then belong to organizations on the Attorney General's list.

It is reported that those within the Civil Defense organization are now seeking authority to exclude all volunteers who ever have belonged to any such organizations.

Secrecy of this sort divides[d] weakens the country. Secrecy gr[eatly] increases the difficulties of makin[g] fective agreements with other coun[tries]

For instance: At the recent [con]ference on the Religious Foundatio[ns] American Democracy, held in Was[hing]ton, D. C. . . . Thomas E. Murr[ay] member of the Atomic Energy Com[mis]sion, spoke about the need of spi[ritual] guidance in national life. He referr[ed] the great burden placed on the few who make policy decisions about at[omic] energy.

He said, "If again it is decided to atomic energy for war, the decision be secret, shaped by a very few m[en] No one in that conference made comment about this assumption secrecy in such a vitally important

The faith in secrecy, which flows militarism, is weakening and divi[des] the United States and is making t[he] worthy international agreements a important matters very hard to ach[ieve]

That militarism by its consequ[ences] makes its desirable alternatives and its legitimate objectives hard to at[tain] does not prove that militarism is ri[ght] it merely proves that militarism ad[ds] our dangers and difficulties.

Psychological Warfare

This same conference illustrated way in which militarism is permea[ting] the intellectual life of the country.

An air force brigadier general tached to the staff of the Joint Chief Staff spoke with pride of the fact five hundred advance copies of E. Trueblood's book were being studie[d] the Pentagon.

It is doubtless a good thing to exp[ose] military planners to Elton Trueblo[od] spirit and thought; but it is not a g[ood] thing to have the best work of our religious thinkers regarded and use[d] material for psychological warfare. essence of peace is mutually satisfact[ory] agreements based on confidence and spect.

Confidence and respect are not m[ade] more available by taking it for gran[ted] that religion and philosophy are be[ing] used abroad, or are to be used here help develop a state of mind that acce[pts] and endures efforts to impose natio[nal] policies on others by military force.

The militarist assumption, that arm[ed] force is necessary for national pol[icy] and defense, is strangely subversive

The Civil Defense authorities are b[ase]ing their plans on the assumption t[hat] the other side will use armed forces a If he does, they say, there is no defe[nse] where he strikes (with weapons n[ot] available); the only defense is m[ass] evacuation.

Eventually that would mean disper of industrial plant; persons livi

Richard R. Wood is editor of The Friend, *published bi-weekly in Philadelphia, Pa. These comments are reprinted with permission from an article in the First Month 6, 1955, issue (Vol. 128, No. 14) of that publication.*

ch areas as the Delaware Valley little evidence of dispersal as a am for the near future. So they tically participate in such exercises peration Scram."

and Communism

eresting evidence of the self- ation inherent in militarism ap- d at the conference in Washington dy mentioned. The aim of the con- ce was to consider adequate moral ntellectual answers to communism. the preoccupation with combating vil of communism, only two voices, Catholic and one Quaker, were d to mention the fact that the com- st states are also states; that unless tates, including the communist s, are included in some system of unity security they will probably nto war as a result of their efforts ild up their defenses, regardless of ogical conflicts; and that war has in the past forty years one of the opportunities for the spread of unism.

e unexamined assumptions of mili- n had brought a good many mem- of the conference to the point of prepared to resist communism by d force, even with the spread of unism as the probable result.

is chiefly because of its blinding t as regards questions such as these any permanent system of universal ulsory military training needs to uestioned.

ere may be a certain number of le who benefit socially, psycholog- , or economically from a large ary establishment. Their interest is rstandable and respectable.

fusion of Thought

ere may be industries and com- ities which benefit from an expand- nilitary program.

t much more serious and more rtant is the confusion of thought t the methods and conditions of e which seems to develop when too a proportion of the population rgoes military training, sees con- rations resulting from the assump- s of militarism displacing time- d standards of intellectual freedom free discussion, and comes to de- d economically on an expanding tary program. This is the chief dan- of militarism to the United States. hen co-existence or non-existence ear to be the choices actually open ur nation, it is of some importance the problems of national defense community security be approached minds not already conditioned by self-defeating assumptions of mili- sm.

Preview

Plans in Making for Christian Education Week

Already Methodist churches are preparing for the observance of Christian Education Week, which comes this year September 25 to October 2.

The week is observed annually by most Protestant denominations. Its general purpose is to focus attention on Christian education; to lift up a special phase of Christian education for emphasis; and to give a new impact to the Christian education program as it begins another year.

The theme, "Go—Make Disciples of All," brings into focus the fact that the Christian education program is one of the church's effective means of evangelism. Six out of ten persons joining The Methodist Church on profession of faith come through the church school. In addition, many parents become church members as a result of the contact the church has with their children.

The week includes two special days—Promotion Day on September 25 and Rally Day on October 2. Rally Day, however, may be observed on any Sunday the respective conference boards of education may designate.

This year's Rally Day program, *Days of Life That Teach Us* (No. 8335-BC), is now available from The Methodist Publishing House that serves you. It was written by Mrs. Johnnie Marie Grimes of Dallas, Texas. Prices are 10 cents each, 75 cents a dozen, $5.00 a hundred.

Selective Service Rules For Ministerial Students

Current Selective Service requirements for young men studying for the ministry are outlined in a folder released by the Department of Theological Schools, Methodist Board of Education.

The regulations make provisions for a young man studying for the ministry to be classified IV-D, which exempts him from military training and service. He may qualify in either of two categories:

(1) If he is under the direction of a recognized church and satisfactorily pursuing a full-time course of instruction leading to entrance into a recognized theological or divinity school in which he is pre-enrolled.

(2) Or if he is under the direction of a recognized church and is satisfactorily pursuing a full-time course of instruction in a recognized theological or divinity school.

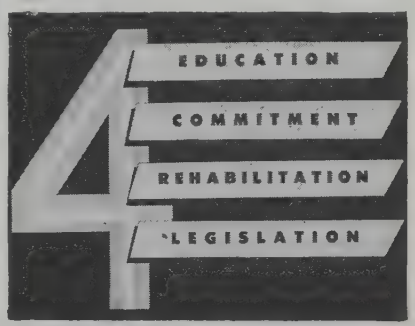
The pamphlet also lists the steps which must be taken by ministerial candidates of The Methodist Church to meet the Selective Service requirements for exemption. The Methodist student must secure the approval of the quarterly conference of his church and be licensed to preach by the district committee on ministerial qualifications.

He must then fill out the ministerial student exemption form (part one), copies of which may be secured from the registrar of the conference Board of Ministerial Training and Qualifications. The registrar's endorsement must be secured on part two of the form.

The next step is to pre-enrol in one of the ten Methodist theological schools or in any other recognized and accredited theological or divinity school. Certification of pre-enrolment must be secured from the school (on part three of the form).

A copy of the completed exemption form, to be prepared in quadruplicate, must be in the hands of the local draft board, the registrar of the conference Board of Ministerial Training and Qualifications, and the theological school. The student retains one copy.

Exemption forms or other information may be obtained from the Department of Theological Schools, Box 871, Nashville 2, Tennessee.



FOUR WAYS in which Methodists meet the alcohol problem are *education, commitment* to abstinence, *rehabilitation* of alcoholics, and protective *legislation.*

New Approach Claimed For Temperance Film

Script for a new $125,000 motion picture has been given final approval by the executive committee of the Methodist Board of Temperance.

The announcement was made by Bishop Paul E. Martin of Little Rock, Arkansas, chairman of the board.

Designed to be a "completely different" temperance picture, the new film will be beamed to young people and

young adults. Its emphasis is to be positive and constructive, stressing the benefits of alcohol-free living.

The story will demonstrate ways young people can meet social pressures to drink without losing friends and without compromising their Christian convictions, the bishop said.

Temperance officials hope to have the film ready for use in local churches by fall of this year. However, final production is dependent upon an unusual campaign now under way to raise the necessary $125,000.

The fund raising plan does not include church apportionments or congregational collections, according to Caradine R. Hooton, Board of Temperance executive secretary. "We are calling on individual Methodists who are concerned about young people and their problems to make this film possible," he stated.

The campaign has full approval of the Council of Bishops and the Commission on World Service and Finance.

Commenting on the completed story, Howard Tower, associate secretary of the Radio and Film Commission, which will produce the film for the Board of Temperance, said, "I have worked on a great many scripts. I believe that this one does an excellent job of keeping in mind the audience for which it is intended. In addition to this, the unscrupulous pressures of the beverage alcohol traffic are made graphically clear. This film, when aptly cast and skillfully directed, should become one of the most effective films produced for the church."

Requests for further information may be sent direct to Methodist Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D. C.

Youth Convocation Meets at Purdue University

Four thousand students and a thousand workers with youth are expected to participate in the Sixth National Convocation of Youth being planned for August 22-26 at Purdue University, West Lafayette, Indiana. The theme will be "Our Christian Witness in the World of Struggle."

Everyone will be housed in the Purdue University dormitories at a cost of $23 for room and board. The registration fee of $5.50 will include insurance.

All registrations should be sent through conference directors of youth work or state student directors not later than July 1.

A late registration fee of $1.50 will be charged for registrations received July 1-15. The closing date for registration will be July 15. The convocation is held every four years.

Denver Church Launches Co-Pastor Experiment

DENVER (R.N.S.)—Messiah Lutheran church here has launched an experiment to determine if two men can serve the same congregation simultaneously on the basis of equality.

J. Benner Weaver, former pastor of Holy Trinity Lutheran church, Inglewood, California, and Alton Motter, former executive director of the Chicago Sunday Evening Club, believe that if the experiment works out they will have found the solution to the pastoral needs of the large congregation.

The idea originated with Weaver who persuaded both Motter and the governing council of the church to try the plan.

He felt that his church (of eight months) with its 1,600 members, growing as it is, could not be adequately handled by one pastor. Yet he frowned on the assistant pastor and the associate pastor plan because one man has to carry too great a load and the other either is untrained or does not have enough authority to make decisions.

So at Messiah Lutheran church both work as co-pastors, drawing identical salaries and splitting the responsibility along definite lines.

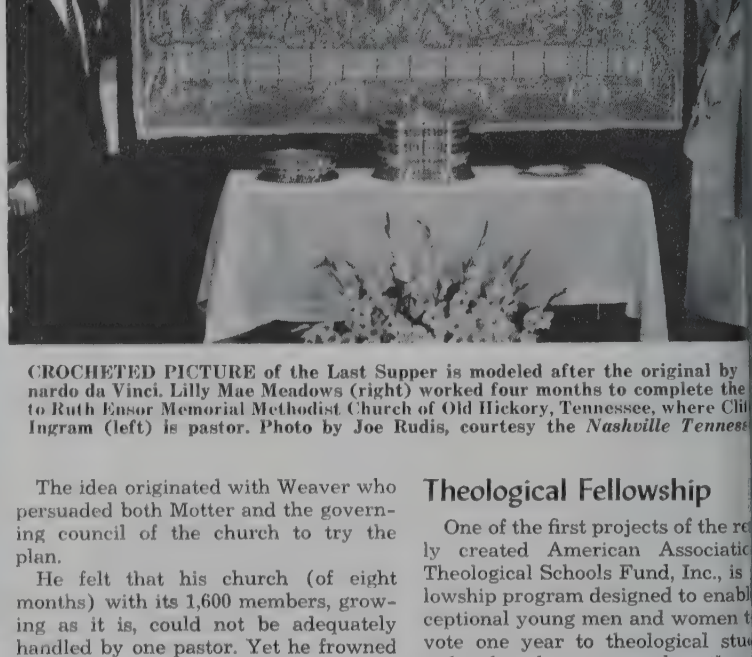
They share jointly in church administration and Christian education. Weaver takes primary responsibility in matters of finance, worship, and property. Motter handles evangelism and public relations. Each man chose his specialty according to his greatest experience.

Both agree the system will work best only if the skills of the two men complement each other and if they like philosophy of religion. The tw tors were classmates at Gett Seminary in Gettysburg, Pennsy

In the Denver setup, they mak 50 split of other pastoral duties s visits to members of the congre and the preaching of sermons.

Individual members are given choice of pastors, so far as possi matters such as weddings, funera personal conferences.

Messiah is the only United Lu church in the country to have co-pastor system.



CROCHETED PICTURE of the Last Supper is modeled after the original by nardo da Vinci. Lilly Mae Meadows (right) worked four months to complete the to Ruth Ensor Memorial Methodist Church of Old Hickory, Tennessee, where Cli Ingram (left) is pastor. Photo by Joe Rudis, courtesy the *Nashville Tennes*

Theological Fellowship

One of the first projects of the re ly created American Associatio Theological Schools Fund, Inc., is lowship program designed to enabl ceptional young men and women t vote one year to theological stu order that they may explore the p bility of entering the Protestant m try as a vocation.

The fellowships are intended graduating seniors or recent grad of colleges or universities in the U States or Canada. In addition to sessing the finest qualities of Chr character and personality, they have already demonstrated intelle ability of the highest order, co keen spiritual responsiveness with human sympathies, and are in ge doubt as to their choice of vocation program is not designed for those are already committed to the minis

The fellowships provide for one

dy, and are not renewable. Pos-
candidates should be nominated
ofessors or administrators, clergy-
and student workers.
ninations should be submitted by
to the Executive Director, The
efeller Brothers Theological Fel-
ip Program, 163 Nassau Street,
eton, New Jersey. Letters regard-
956-57 awards should be written
fall.

s Churches
ng to Serve G.I.'s

ICAGO (R.N.S.)—Churches are fail-
o serve their young men and
n in military service, the Air
Chief of Chaplains told the Na-
l Association of Evangelicals at its
enth annual convention here.
j. Gen. Charles I. Carpenter said
was a shortage of 200 Air Force
ains last year in its quota of 3,000

al congregations have failed to
h out a hand" to their young mem-
overseas and to aid personnel of
ary installations in their home
hunities, he said.
aplain Carpenter said home
ches can serve young servicemen
ese ways:
Counsel men before induction.
Send men off with farewells in
church.
Send them congratulations, cookies,
cakes on birthdays and for promo-
.
Tell them "we haven't forgotten
son" in frequent letters.
Welcome them at church services
n they are home on leave.
Pay them visits at home during
es.
"Reach out a hand to Christian
ches overseas to help them help our
h."

ior Camping Manuals

ew materials for an accelerated pro-
n of junior camping sponsored by
hodist groups are now available.
e Church Day Camp for juniors
junior highs by LaDonna Bogardus
ains guidance for planning and con-
ing the church day camp. For local
mittees, directors, group counselors
other leaders; 60 cents.
lanning the Church Camp for
iors by LaDonna Bogardus. Manual
administration prepared especially
directors of resident camps, but
e chapters helpful for all junior
p leaders; $1.00.
od At Work in His World, by Mary
able. Contains guidance for all the
p program—day and resident camps.
cial emphasis given to finding evi-
dences of God at work in his world. Leader's guide, $1.75; camper's book, 35 cents.

The first two are manuals giving help on organization, equipment, planning, and leadership. The last is program guidance material for use with boys and girls and includes both a leader's book and a camper's book.

These may be ordered from The Methodist Publishing House serving your territory.

Alexander Nunn To Be Conference Speaker

Alexander Nunn of Loachapoka, Alabama, a leading Methodist layman and one of the country's top farm editors, will be keynote speaker for the Methodist Town and Country Conference, on the campus of Indiana University, Bloomington, Indiana, July 22-25.

As managing editor of *Progressive Farmer* magazine, published in Birmingham, Alabama, and an outstanding Methodist layman who has been a member of General Conference and a delegate to the World Conference of Methodism in Oxford, England, Nunn is considered an authority on Christian rural life. The *Progressive Farmer* has a circulation of more than a million.

Secretary of Agriculture of the United States, Ezra Taft Benson, originally scheduled as one of the top conference speakers will be unable to attend. Nunn will address the 2,000 Methodists from town and country on Friday morning, July 22.

National Journal Prints Christian Doctrine Series

The Methodist Church's official weekly news journal, *Christian Advocate,* has launched a series of a dozen articles on "What Do Methodists Believe?"

Beamed especially at laymen, the articles deal with major beliefs of Methodist Christians and will be written by a distinguished group of American theologians. The articles appear at irregular intervals on an average of about one every three weeks.

Georgia Harkness of the Pacific School of Religion, Berkeley, California, is author of the opening article (April 14 issue) on "The Witness of the Spirit." The curtain will be rung down on the series December 1 with a final article on "Concepts of Immortality," by Harvey H. Potthoff, professor in Iliff School of Theology, Denver, Colorado.

Other stories in the series are:

April 28—"Christian Perfection," Edward Ramsdell of Garrett Biblical Institute.

May 12—"Justification by Faith," Robert Cushman, Duke University Divinity School.

May 26—"Freedom of the Will," David C. Shipley, Garrett Biblical Institute.

June 16—"Scriptural Authority," Albert C. Outler of Perkins School of Theology, Southern Methodist University.

July 7—"The Kingdom of God," Albert E. Barnett, Candler School of Theology, Emory University.

July 28—"The Character of Christ," Nels F. S. Ferré, Vanderbilt University.

August 25—"The Second Coming of Christ," Walter G. Muelder of Boston University School of Theology.

September 15—"The Doctrine of the Church," Oscar Thomas Olson, pastor of Epworth-Euclid Methodist Church, Cleveland, Ohio.

October 13—"Methodism and the Sacraments," Geoffrey W. Stafford of Drew Theological Seminary.

November 3—"The Nature of Sin," Harris Franklin Ball, Garrett Biblical Institute.

Missions Courses Announced

Four courses will be offered this year in summer schools of missions conducted co-operatively by the Woman's Division of Christian Service and the Department of Leadership Education of the General Board of Education.

1. The Spiritual Life study, using the text *Introduction to Five Spiritual Classics,* is a symposium edited by Miss Juanita Brown. The five classics to be studied are: (1) *A Testament of Devotion,* by Thomas Kelly; (2) *The Confessions of St. Augustine;* (3) *The Practice of the Presence of God,* by Brother Lawrence; (4) *The Imitation of Christ,* by Thomas a Kempis; (5) *A Serious Call to a Devout and Holy Life,* by William Law.

2. The Christian Social Relations study, using the text *To Combine Our Efforts for Lasting Peace,* is a symposium edited by Dorothy McConnell. This study will emphasize the efforts of people everywhere to work together in building a peaceful world.

3. The National Mission study theme, "Indian Americans," using as a text *Within Two Worlds,* by David M. Cory. This study will help to stimulate all church people in the development of a consciousness of the common involvment in the process of integration of all Indian Americans in community and national life.

4. The World Mission study theme, "The Christian Mission in a Revolutionary World," using the text *This Revolutionary Faith,* by Floyd Shacklock. This study will endeavor to awaken Christian people to the fact that the world

is today in a revolutionary age and also will provide an interpretation of the causes, extent and hopes of the Christian forces in the world as they through the church can satisfy the needs of the age if it will bring to bear through world missions the full impact of its own God-given revolutionary resources.

Methodists Plan Hospital For Chronically Ill

MILWAUKIE, ORE. (R.N.S.)—A three hundred-bed Methodist hospital to cost three million dollars will be constructed just south of here to care for chronically ill of all ages. The sponsor is Oregon Methodist Homes, Inc.

The hospital will rise on the seven-acre site now occupied by the Matson Memorial Hospital, within a mile of Milwaukie and adjacent to Willamette View Manor, 2,600,000 apartment-type retirement home built by the same sponsor.

Present plans call for construction to start in the spring of 1956.

There is no hospital with facilities for the care of the chronically ill in the entire metropolitan area of Portland, six miles north of Milwaukie.

Methodist Musicians Called to First Conference

The First National Conference of Methodist Church Musicians will be held at Estes Park, Colorado, July 2-7, it has been announced by Walter Towner, head of the Department of General Church School Work.

The General Conference of 1952 fixed responsibility in the General Board of Education for improving music in The Methodist Church.

The Estes Park Conference will bring church musicians together in a national fellowship. Under nationally recognized leadership they will search for ways to make their talents count for most in the local churches they serve.

(In some jurisdictions the general board this summer is sponsoring institutes for church musicians. These are schools offering refresher courses for part-time and volunteer organists and choir directors as well as for full-time musicians.)

Those who will attend the Estes Park conference are persons vocationally in the field of church music, including:

1. Persons employed by local Methodist churches to devote their full time to music of those churches.

2. Persons employed full time by local Methodist churches to have charge both of music and Christian education.

3. Persons vocationally in the field of music employed part time by local Methodist churches.

Coming Events

Information for this section should reach *The Pastor* six weeks before the event is scheduled to take place, or as far in advance as possible.—Ed.

Jun. 5—Trinity Sunday (Christian Unity Sunday)

Jun. 5-10—Middle Atlantic recreation workshop, Pennington, N. J.

Jun. 5-10—North Central Jurisdiction seminar for prospective laboratory instructors (children's division), Rushville, Ind.

Jun. 5-18—Regional laboratory day camp (junior and intermediate workers), Camp Aldersgate, Little Rock, Ark.

Jun. 6-10—Regional camp training, Luccock Park, Livingston, Mont.

Jun. 6-10—Area Pastors' School, Central College, Fayette, Mo.

Jun. 7-14—Regional student leadership training conference, Lake Junaluska, N. C.

Jun. 7-24—Special courses in student work, Perkins School of Theology, Dallas, Tex., sponsored by Methodist Student Movement. Write Department of College & University Religious Life, Box 871, Nashville, Tenn. for information on all special courses.

Jun. 8-15—Regional student leadership training conference, Camp Casowasco, N. Y.

Jun. 11-18—Regional student leadership training conference, Epworth Forest, Ind.

Jun. 12—Methodist Student Day.

Jun. 12-17—Southwest missionary conference, Mt. Sequoyah, Fayetteville, Ark.

June 13-July 1—Approved Supply Pastors' School, Emory University.

Jun 13-15—W. Frank Knowles Institute for Town and Country Ministers, College of Agriculture, New Brunswick, N. J. Address Charles A. Thompson.

Jun. 13-16—Town and Country Pastors' Institute, Montana State College, Bozeman, Mont. Address A. Delbert Samson.

Jun. 13-Jul. 16—Program in agriculture for pastors, Iowa State College, Ames, Iowa. Address Roy E. LeMoine.

Jun. 13-17—Conference for Town and Country Pastors, Pennsylvania State University, State College, Pa. Address William G. Mather.

Jun. 13-24—Workshop of Pastoral Counseling, Federated Theological Seminary, University of Chicago. (THE PASTOR, May, p. 12)

Jun. 14-Jul. 15—Special courses in student work, Candler School of Theology, Emory University, Ga.

Jun. 14-24—Caravan training center, Scarritt College, Nashville, Tenn.

Jun. 14-24—Caravan training centers, Southwestern College, Winfield, Kans.

Jun. 19—International Christian University Sunday. Churches may co-operate by a brief announcement, taking a special offering to be sent through Methodist channels, or by direct contributions. A special meditation and a brief announcement in the form of a "report of progress" has been prepared for this observance. For packet of available materials, write Stanley I. Stuber, 44 East 23rd Street, New York, 10, N. Y.

Jun. 19-24—Wisconsin Area MYF workshop, Pine Lake, Wis.

Jun. 19-24—Western Jurisdiction s for prospective laboratory inst (children's division and interm workers), Westwood Church Angeles, Calif.

Jun. 20-24—Cornell Town and C Summer School, Cornell Uni Ithaca, N. Y. Address Stanley E. S Anabel Taylor Hall, Ithaca, N. Y.

Jun. 20-Jul. 8—Special courses in s work, University of Southern Cal Los Angeles, Calif.

Jun. 20-Jul. 8—Oberlin Graduate of Theology Summer School, C Ohio. Address Leonard A. Stidley

Jun. 20-Jul. 15—Workshop of P Counseling, Summer School, Garre lical Institute, Evanston, Ill. (THE TOR, May, p. 12)

Jun. 20-Jul. 22—Interdenomin School for Rural Leaders, Garrett cal Institute, Evanston, Ill. A Rockwell C. Smith.

Jun. 20-Jul. 22—Ecumenical Wor Garrett Biblical Institute, Evanst Write Otto J. Baab, Director, S School.

Jun. 20-Jul. 22—Special courses in s work, Garrett Biblical Institute, ton, Ill.

Jun. 20-Jul. 29—School in Tow Country Administration, Iliff Sch Theology, Denver, Colo. Address H Stotts.

Jun. 21-Jul. 1—Caravan Training Westminster College, Salt Lake Utah.

Jun. 21-Jul. 1—Los Angeles regional workshop, Monte Toyon, Santa Calif.

Jun. 22-Aug. 3—West Virginia Camp, Roderfield (near Welch), W North Dakota Work Camp, Tioga. Both sponsored by the Methodist S Movement and the Department o dent Work of the Methodist Bo Missions, under direction of R. Singleton, Methodist Board of Mi 150 Fifth Avenue, N. Y.

Jun. 24-Jul. 2—Seminar for nationa missionaries, Scarritt College, Nas Tenn.

Jun. 24-Aug. 9—Methodist work Eagle River (near Juneau) Alas construct a camp for Methodist Sponsored jointly by church agen Pacific Northwest, Division of N Missions of The Methodist Churc the Methodist Student Movement. R. C. Singleton, Methodist Board c sions, 150 Fifth Avenue, New Yo N. Y.

Jun. 25-Jul. 2—San Francisco re youth workshop, Monte Toyon, Cruz, Calif.

Jun. 26-Jul. 1—Southeastern Juris Bible conference, Lake Junaluska.

Jun. 26-Jul. 2—Western Jurisdiction nar for prospective laboratory inst (children's division and interme Trinity Church, Seattle, Wash.

Jun. 26-Aug. 20—World Peace Sem Europe, sponsored by the Boa World Peace of the Detroit confere The Methodist Church. Carl Soul secretary of the National Board of Peace with headquarters in Chica be the seminar leader. The group erary will include England, N Sweden, Denmark, Germany, Sw land and France.

Jun. 27-Jul. 15—Seminar for direct Christian education and educatio sistants: "The Program of the Church." Perkins School of The Southern Methodist University, Tex.

od's Plan and Man's Freedom

Only as we commit ourselves to the Christian life at its best, becoming "slaves to Christ," can we expect to find and enjoy the true freedom in God's world.

Sermon by ALAN J. DAVIS

ERMAN WOUK'S popular novel, *The Caine Mutiny* (Doubleday, 5), opens with a description of the being led by a young fellow named ie Keith. Willie Keith is not the t important character in the book, he does typify the subject of this sage.

eith is a Princeton graduate. He is a wealthy, respectable, cultured dy. He has had every advantage that ey and education can provide, and s a brilliant student of literature. e loves the classics, and knows them ward and forward. His family hopes he will continue his studies so that nay someday be a college professor, ing his brilliance and enthusiasm a class after class of students.

ividual Freedom

Willie himself would like to be a olar and spend his life in study and ural growth. But instead of this en- nment, we find him spending his war days as a piano player in a d-rate New York cafe. This kind of has a vicious hold on him.

e likes the night life and the thrills this world of cheap entertainment. d why not? He is over twenty-one. is free to make his own decisions. one has the right to tell him that he st do something more important with life.

Ie is not breaking any laws. This is expression of his freedom as an in- idual to do what he wants to do. He ree to make his own decisions. But ie?

Alan J. Davis is pastor of North yalton Methodist Church, North yalton, Ohio, and a church news nmentator over Radio Station GAR, Cleveland.

Think of another story—a story of another rich young man. One day Jesus was starting out on a journey when this man ran up to him and said: . . . *"Good teacher, what must I do to inherit eternal life?"* (Mark 10:17)

Jesus answered: *". . . You know the commandments: 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"*

And the young man replied, *"Teacher, all these I have observed from my youth."*

Then Jesus, who could see that a great future lay ahead for this gifted young man, said, *"You lack one thing; go, sell what you have, and give to the poor . . . and come, follow me."*

Here Jesus was offering him an opportunity to enter into a new life, to enjoy a life of highest worth with all its accompanying blessings. But when confronted with such a choice as this, the young man could not bring himself to the point of breaking away from his worldly pleasures.

I suppose he lacked the self-discipline or backbone to choose what he knew he should, so he turned and walked away. And we are told that as he did this, he was sorrowful. He had a glimpse of life at its best, and he chose the lesser life.

And why not: He was an adult. He was free to make his own decisions. No one, not even Jesus, could make such a decision for him. He did not break any laws; in fact, it was pointed out that he was a very respectable person indeed, having obeyed all the commandments.

So here is another expression of the freedom of the individual to do what he wanted to do—free to make his own decisions. But was he?

Is it ever enough to say that freedom means that a man or a woman, a boy or a girl can do whatever he wants to do?

Religious Principles

These days we are being reminded all over again that there are freedoms in our country which we must cherish and fight to preserve. Certainly we are proud and thankful for our political and social freedoms, and the newspapers and others are doing a commendable job in reminding us of them.

But is it not the responsibility of the Church to remind us further that these freedoms are based on religious principles! Our nation was founded by men who believed in the freedom of the individual because he was, first of all, a child of God, and entitled to certain inalienable rights.

Today we are free in America, not so much because of our political system, but because of our religious faith. It is our purpose in this sermon to consider the nature of this gift from God which grants us the freedom to make our own decisions.

God's Plan

God in all his power and creativity has the occasion to make of human life whatever he wishes. He could mold man according to a set pattern and make him do just as He wants him to do. But this is not what the Creator wants of man.

He does not want a machine or a puppet with no personality of his own; he wants a creature who is capable of growing into friendship with God. He wants a man who, of his own free choice, wishes to enter into a relationship of love with God.

What good is love or loyalty if it is coerced! It must be freely given, or it is not given at all. So God, who has the creative power to fulfil his own purposes, chooses to give to man the free-

dom to do as he wants to do—to make his own decisions.

Jesus, looking at the rich young man, saw not so much the man as he was but rather the man that he might become—that man at his best. Yet Jesus did not try to force the fellow into a pattern.

He merely offered him the opportunity of a great life and the man himself was free to say yes or no. And that is just as truly the case for each of us!

Leslie Weatherhead puts it this way in *Why Do Men Suffer?* (Abingdon Press, $2.00): "A man can say 'No' to God, and God is helpless to coerce, because God has given man a free will, and having given, will never take it back again. There is a sense in which God is helpless to make a man into a saint. If by my misuse of my free will I continually say 'No' to him, I can bring upon myself utter ruin; and though God can use forces which are calculated to influence me, he cannot coerce me. . . . He can wield tremendous forces through the prayers of others, through the words of others . . . but he must always stop short of divine interference. And it is only because he does this that every advance is *our* advance, every decision *our* decision, every choice . . . is *our* choice. Only in this way can we grow and develop, only in this way can we become children of God. If God were less than he is, we should be machines."

God, as revealed through Jesus, needed the very best that the rich young man had to offer, just as he needs the best of Willie Keith and the best of every one of us; but the decision is up to us.

Responsibility of Freedom

Two realities result from this God-given freedom; first, the awfulness of the responsibility placed upon us, and second, the glory and joys of co-operation with God when we do choose right.

Isaiah and Jeremiah and the other prophets of old sensed this responsibility placed upon them by God. They seemed to hear God saying: "I need you for this particular task." And though they wished to get out from under this responsibility, they responded with: *"Here am I; send me."*

Can a nurse walk through the battered village of Indo-China and remain aloof from the human suffering all around her? We know that she cannot, for she feels the tremendous responsibility placed upon her to serve others who are in need. Her very freedom to choose places great responsibilities upon her.

Can an educated and personable man remain untouched by the need for additional teachers in a church Sunday school? When asked to serve he is free to say yes or no, but he feels the tremendous responsibility placed upon him by his very freedom, and we know, of course, that here in our own church the finest of men and women have responded to this sort of call.

Freedom always carries with it individual responsibilities—responsibilities that we might often like to avoid.

Try for the Best

This is just as true on the national scale. Ours is a free nation. Lilli Palmer, the actress, recently wrote that freedom to work meant the most to her because this was denied her under Hitler's rule in Germany.

Others of us might cherish most freedom of speech or freedom to vote or freedom to worship. But in each case, there are placed upon us tremendous responsibilities as to what we say or how we vote or when we worship.

Willie Keith was free to play the piano. The rich young man was free to retain his possessions. But they can never escape the responsibility to make the decision they know to be the right one, and neither can we!

Thomas Huxley once wrote that man's worst difficulties begin when he is able to do what he pleases, for then he must decide what he pleases. That is the way it is with the responsibilities that always accompany the freedom to make decisions, but there is another side to the picture and it is the crux of the whole matter.

When the responsibility is accepted there results the joy and satisfaction which come from knowing that a life is being lived in harmony with God's plan.

In the case of Willie Keith, he discovered in Navy life a discipline and demand for sacrifice that brought out the best qualities in him and he was able to view life from an entirely new perspective.

In the case of the rich young man, he missed the joy and satisfaction of a new life with Jesus and as a result was sorrowful. Think for a moment of just what he did miss. He had the opportunity for a companionship with Jesus, hearing him, seeing him, being loved by him. He missed this great friendship.

He also missed personal development. Think of what the men who did accept Jesus' invitation became: Peter, James, John, and the rest. From humble beginnings they grew to places of great trust.

Finally, he missed a great adventure. When Jesus and the disciples walked down the road away from him, they were walking into the very center of human life and history. He might have joined them but for his posses some land and some gold. But he the freedom that was his and he against the glory and joy of ful God's plan.

This is a matter of freedom. Resp bility is a result and so are eithe or sorrow, depending upon the u that freedom.

There is but one further point rich young man asked Jesus wh must *do*. Jesus answered by st what he must *be*. This is the in Paul brings to the matter of free

Choosing to enter into a new higher relationship with God is n much a matter of *doing* as it is of *b* The question Paul would have us ourselves is not: what must I do what must I be?

In his letter to the Christian Galatia Paul says: *For freedom C has set us free; stand fast therefore do not submit again to a yoke of sla*

This is the heart of the matter. Christ places great demands upo for he has shown us life at its best we feel responsible to choose no less than the highest we know. even so, we choose to do the thing know we should not do, and we bec slaves to worldly pleasures or to grading habits or even to totalita dictators.

Slaves to Christ

So the freedom which we cheris threatened by our own failure to it in the right way. Only to the ex that we commit ourselves to the Ch tian life at its best, becoming as would say, slaves to Christ, do we freedom from economic, political, social pressures.

True freedom then is found onl the Christian faith, and a person nation that builds upon any o foundation will surely discover the of believing freedom to be man-m

God has offered us, in his son J Christ, the vision of life at its best. H we chosen to accept this life as spirit for our own?

In a dream one night, I wand down a country road till I came man who was sitting on a stone, wait He said to me, "I am glad you h come. I have work for you to do."

And I said, "But no one can make do what I don't want to do. Can't see that I am free?"

"But you have chosen to come d this path," he said with gentle patie "and now you know I need you."

And though I was free to turn b I found myself following him down road. Though not knowing where path led, I knew I was where I sho be.

eaching in Word Pictures

A loose-leaf notebook collection of picturesque speech has helped this pastor put color and unusual expression in his preaching and writing.

CHARLIE W. SHEDD

NE DAY I stood in a pen with a friend who is a ranch manager. His were building a platform under a feeder. "See that?" he asked. "The who built that feeder was like some ou preachers. When he finished it, odder was too high for the calf."

e who will one day be called to ac- t for *every careless word* need to lop the art of using words that paint res.

g Unusual Expressions

y picturesque speech notebook is an t to educate myself in the art of ual expression. For several years ve been collecting sentences that a different twist about them.

ere are those fortunate preachers voices like the evening angelus. r flow of words is like waves wash- clean the shore.

ut some of us are not among these of nimble wit. For us the field must lowed, harrowed, disked, and the n stored in granaries.

y notebook is such a storehouse. uring my reading, when I come on ences such as these: "she had a per- lity like a dental drill," or "a green cher will sell more religion than a one," I place parentheses around e and write "P.S." in the side mn.

hen my secretary files from this she enters it in my "Picturesque ech" collection and notes the source ne saying.

uring the earlier years of my min- when I had no secretarial help, I this job myself. And I do not be- lge the time I spent. These sayings, red at random throughout the note- k, have been a tremendous boon to both for preaching and for writing.

harlie W. Shedd is pastor of the t Presbyterian Church in Ponca , Okla.

My particular loose-leaf notebook holds sheets size six-by-eight. Another dimension will do. I chose this size because it is easy to pack in a suitcase and handles nicely in the study.

Entries are made on both sides of the paper with no attempt to alphabetize or to list by subjects. They are spaced generously to allow easy scanning.

Listening is another source of supply. One evening at our youth search session, I heard one of our girls describe a recent date with this classic, "Oh, he's just a lost ball in the high weeds." Colloquial expressions in every community often make good grist for our mills. Perhaps from a speech or the newspaper, we may pick up clever phrases.

Putting the Mind to Work

At least once a month I take the time to read through my entire notebook. The random arrangement has the effect of miscellaneous stirring in my thoughts. Each little phrase is like a canoe set loose on the river of my subconscious.

This is the major use of my picturesque speech listings. Often as I write a magazine article, give a talk, or preach a sermon, some unknown Indian paddles his canoe to my harbor and there is a word painting delivered at the right time, ready for use.

I know it is dangerous. Plagiarism is a present threat for most of us. But I find that invariably the subconscious has worked the sentence over, perhaps even given it an entirely new twist. My memory is not so dependable that each word is retained in exact recollection.

This entry in my notebook "If bitter water runs through a river, you cannot sweeten it by planting rose bushes on the river bank" (Joseph R. Sizoo, in *Preaching Unashamed;* Abingdon Press, $1.75) may come out, "You cannot improve your well water by painting the handle on your pump."

Perhaps I heard the "pump" reference somewhere years ago. I cannot recall. It is not in my book. But it was in my subconscious, and the "rose bushes" reference cut the canoe loose to come at my bidding.

Some Can Be Improved

I try also to guard against pilfering by this method: frequently I take out a page from the notebook and hold up one bright saying before my mind until it takes on fresh and original glimmers.

For example: "He daily spread his prayer carpet toward the First National Bank" (Ralph V. Gilbert) suggests, "He daily made his mecca to his stocks and bonds, said his Allahs toward Wall Street, and worshipped at the golden shrine of six per cent."

The latter sentence is my own, suggested by my friend Gilbert. I used it recently in a magazine article, and with a clear conscience born of my own thought, but launched by my notebook. In this way what might appear to stifle original thinking actually promotes it.

Another danger which shakes its gory locks at the student of words is the problem of overdoing. The stars do not need ruffles and the most beautiful dress may be spoiled when the petticoat shows. Users of picturesque speech need to pray constantly for a sharp sense of "just right" versus "too much."

Then there are certain sayings so complete they do not lend themselves to my feeble alterations. For example, it would be difficult to improve the statement by Webb Garrison: "His mind may be like concrete—all mixed up and permanently set." (*The Preacher and His Audience,* Fleming H. Revell Co., $3.00)

Dressing Naked Sentences

But when I use such a statement as this, I can give the source. If I use one so often that I imagine it is mine, a monthly perusing of my notebook will soon correct this impression. Thus the same procedure which might prompt plagiarism will also guard against it.

Another valuable use of this technique is to dress naked sentences. When I have finished a sermon or completed the manuscript for an article, I read it over for "word merit."

If it hops the clods where it ought to skip merrily, if it is much too tense with that "the-mail-must-go-through" impression, if it comes out a thin broth where I hoped for a savory sensation, I take the manuscript to my notebook and read with an eye to each particular paragraph.

Our Lord admonished us to be *"Fishers of men!"* Words can be the equipment by which we cast our flies over the stream of humanity. May we always come home with His stringer full.

WHITSUNTIDE PREACHING--II

Here are more ideas for preaching and worship during the Season of the Holy Spirit and of the Birth and Expansion of the Christian Church, May 29-August 21. "Whitsuntide Preaching—I," for the first six Sundays of the season, appeared in the May issue, page 17.

The Will to Do His Will

July 10, Sixth Sunday after Pentecost. Zechariah 8:3-5 or Matthew 7:21-27.

The Old Testament lesson renews the promise contained on last Sunday's lessons. While it speaks of the old Jerusalem, it will do no violence to the Scripture if we consider it as also looking toward the New Jerusalem.

The New Testament lesson shows us the way into the Kingdom. Christians believe that this Kingdom will eventually grow large enough to include all humanity. In the meantime all who would become citizens must make the journey to the New Jerusalem.

This journey is made by those who forget self in the service of others. It is not enough to say *"Lord, Lord."* This is not to say that we should cease publicly acknowledging the lordship of our Saviour; or cease preaching and doing *"mighty works."* Our difficulty is that so often we do these things while thinking of self.

We might base our sermon on the parable of the wise and foolish builders. Nearly 2000 years of history bear witness to its truth. We have been trying to bring about world peace, but every effort has failed because we have not built on the teachings of Christ. Nations have sought their own good rather than that of their neighbors.

The truth of this parable is also shown by the lives of those who have become citizens of the Kingdom. We learn by doing. Character is built by doing, not by thinking about what should be done.

A Child in the Kingdom

July 17, Seventh Sunday after Pentecost. Philippians 4:8-9 or Luke 2:40-51; *Isaiah 57:13b-19.*[1]

Our Gospel lesson gives us a picture of the natural growth of the child into citizenship in the Kingdom as exemplified by its first citizen.

Two things seem to stand out: (1) The ability of the child to ask questions. One must be very wise indeed to answer the questions of a child of twelve. Few sins against childhood are greater than a dishonest answer to an honest question. It is not always easy to give an honest answer and we are tempted to hide our ignorance behind that statement any child has the right to resent: "You are too young to understand."

No matter what the question, if a child is old enough to ask he is old enough to receive an honest answer. When we are unable to give such an answer, a simple statement that we do not know will win the child's respect while a pretense of knowledge beyond his understanding will lose it.

(2) The second thing that seems to stand out is the surprise expressed by the boy Jesus that his parents would think of looking anywhere else than the place where they had left him.

In our concern for the spiritual welfare of the child we are apt to overlook the fact that he is naturally reli He does not have to be brought into the Kingdom; a he should not have to be. He should be trained that h develop in wisdom and stature, and in favor with Go man. Anyone who has to be brought into the Kin represents a tragic failure on the part of someone to *up a child in the way he should go. . . .*

Wisdom and Knowledge

July 24, Eighth Sunday after Pentecost. James 1: 22-25 or Matthew 6:26-30; *Hosea 14.*

Tradition tells us that our Epistle was written by J the brother of Christ. In it we are told that God i source of wisdom and of every good gift. We are also manded to make use of these gifts.

There is no promise here of any easy road to knowl God does not give us that which we can provide for selves. Knowledge is something we must work for. Wi the ability to use the knowledge we have gained, c from God.

An illustration of this truth can be found in our ex ence in the field of nuclear fission. We have gained knowledge of the structure and potential power of the We showed our lack of wisdom when we dropped atomic bombs on helpless cities of an enemy nation was already desperately seeking for peace. Know without wisdom is often dangerous.

Perhaps James was thinking of what his elder br once said about God's care for all his creatures whe wrote, *Every good endowment and perfect gift is above. . . .*

The Gospel reminds us that our message to a tro and fearful world is still, ". . . *do not be anxious tomorrow, . . .*" Men may delay but they cannot pr the coming of the Kingdom. There may be wars and ru of wars, but this should not cause undue alarm fo have the assurance that this will not be the end.

Many Members—One Body

July 31, Ninth Sunday after Pentecost. 1 Corinth 12:14-27 or Luke 12:15, 22, 23, 29-34; *Zechariah 4:1-1*

We are living in an age of specialization, and Paul's w ing to the church at Corinth is more pertinent today ever before. The more complex a social order, the fu the various members seem to be separated from each c We forget that this specialization makes each member more dependent upon the other.

In the beginning of this motor age, the average mo was his own mechanic for most minor repairs and some were not so minor. A kit of tools and a grease gun with each car. Today many drivers never do more change a wheel when a tire goes flat.

There is also a tendency to specialize in the church have our lay activities, our women's work, our youth gram, and our educational program for the children.

[1] Italicized Old Testament lessons from Episcopal lectionary.

nusual for members of the men's club to have little to ith the rest of the church.

the church school has any reason at all for its existence to train boys and girls for active, intelligent membership ie church. No teacher can do this and at the same time h by example that the worship of the church is not ortant.

he men's class and the church school are not the only es in the church where there is too much specialization too little unity. Women can become district and conce leaders and have very little to do with their own rch.

n active youth program does not always indicate that e will be a large number of young people in the church ice. In some places children are even discouraged from nding church.

et us restore the family pew and build the many mems into one body.

eting the Needs of Men

ugust 7, Tenth Sunday after Pentecost. Joel 2:21-29; rk 6:30-43.

ew things are more discouraging to the average minister n the working out of a worth-while program for the nth of August, as so many seem to be on vacation. Those us who have no assistants sometimes feel that all we can is to line up a few vacation preachers and hope for the t.

t least one church makes the month of August an outnding month as far as church services are concerned inviting outstanding laymen to speak. Last year four men preached on Christian stewardship. During this nth the charge lay leader conducts the services of wor-p because, unfortunately, many laymen are not familiar h our Book of Worship from which this church conducts of its services.

The calendar for the month of August is prepared for se who have already taken their vacations and are back work.

Some ministers are tempted to give up the whole idea taking a month off. Some take a shorter vacation while ers simply take a week off now and then. Still others ry foolishly do not take any. Our Master felt the need withdrawing at times to be alone and he called his disles to a lonely place to rest.

Our New Testament lesson reminds us of both the need d purpose of a vacation. Several sermon topics suggest emselves. We might take the obvious and preach on Retreat to Advance," or "How to Meet Today's Challenge." This might be our outline:

) Self-preparation. "Come away by yourselves."
) Self-examination. "How many loaves have you?"
) Self-dedication. Bring all your resources to Christ for his blessing.

Here were a company of hungry men and women. The sources were meager, but Christ was not discouraged. e took that which was at hand. It was as though he said, cannot do this. I cannot do anything unless you give me ll you have. If you will do this, I can use it to meet any eed the world can present."

Just as Jesus looked at the weary and hungry multitude nd turned to his disciples and commanded, *"You give them omething to eat";* he looks out upon a weary world and urns to us and commands, "give them something to eat. Give them what they need."

The great task confronting the church is to supply the real eeds of men. Men become members of our churches, not o escape from what we describe as the horrors of hell, nor o enter into the glories of heaven. Discipleship means nothing if it does not mean sacrificial service; giving to the world that which it needs. Nothing else matters if we fail in this task. Christ could not have fed that crowd without that which the disciples could supply.

Each of us has our place in the divine plan—a place no one else can fill. Each has a task no one else can do. We cannot do it alone. Christ cannot do it without our help. When we bring to him all that we have and all that we are, Christ with our help can meet any need the world may present.

Faithful to Our Real Task

August 14, Eleventh Sunday after Pentecost. 1 Thessalonians 5:16-24 or Mark 1:29-39; *Jeremiah 26:1-7, 10-15.*

It is a difficult task for any minister to keep his program in balance. There are so many needs that some of them may be slighted. Because of this the average minister is constantly tempted to slight his own welfare.

Our Gospel lesson gives us the secret of Christ's active life. Perhaps the events did not follow each other as rapidly as a casual reading of them might indicate. Nevertheless, we see how the perfect man took care of his physical being to the best of his ability—as any servant of God and man must do—by repeated retirements for rest.

This chapter also tells us that Christ was faithful in the practice of his religion. He attended the synagogue services. When he left the synagogue he brought healing to those who were ill. He did not however permit this healing to interfere with his real task.

At the close of a strenuous day he withdrew from the crowds. In the morning he went to a lonely place and prayed. As there were still many physical needs to be met, Simon organized a search party and found him but Jesus started on to the next town.

Every physical need that was brought to him he met willingly and gladly. But he knew that if he stayed in one place as long as such needs were brought to him, he would never be able to go on with his preaching.

Here is a lesson for the busy minister today.

Higher Dedication

August 21, Twelfth Sunday after Pentecost. Ephesians 5:1-14 or Matthew 5:13-16, 20; *Isaiah 26:12-16, 19.*

Our Epistle gives us a very concise description of a citizen of the Kingdom, while the Gospel points to what might be called "Kingdom exports."

The Kingdom is concerned with much more than its own growth and interests. It is the source of good even to those who are outside. It is the salt of the earth (the fertilizer that makes things grow). It is the light. The world is better off materially and has greater knowledge because of the influence of the Kingdom.

There seems to be too much concern sometimes because the world has taken over so many things that were once the business of the church. But is not the important thing the *doing* of these things? Is it so important for the church to receive recognition for their doing?

The church maintained our schools, our hospitals, and our social agencies at one time. Now many of these are no longer considered the responsibility of the church.

There are two common reactions to this. Some would break away entirely from those activities which have been taken over by nonchurch groups. Others would resist every effort by these groups to do anything that was once done by the church.

Our Gospel suggests a third way. The church should be the constant source of inspiration. It should call attention to itself not by the many things it is doing in the service of mankind, but because its members always show a higher degree of dedication as they serve their fellowmen.

Evangelistic Calling

"All of us preach evangelistic visitation, but how effective are we with the really 'tough' prospects who have an inner resistance which others cannot overcome?"

By SAMUEL SOUTHARD

HOW MANY times have laymen said to you, "Pastor, I've talked to Mr. Newman about the Church, but he won't come. I want *you* to talk to him"?

All of us preach evangelistic visitation, but how effective are we with the really "tough" prospects who have an inner resistance which others cannot overcome?

When we meet open or concealed hostility during visitation, several temptations are open to us. (1) We may unlimber some hostility of our own upon this recalcitrant sinner, or (2) we may practice a little pseudopsychotherapy and ask, in our most professional tones, how this man "feels" about everything.

In the first we show little understanding of the individual, and in the second we disregard the stated purpose of our call—to represent organized religion before a prospective member.

How can we combine personal understanding with our role as a Christian seeking new converts? Let us seek to discover some answers to this question by studying an evangelistic interview.

An Evangelistic Interview

In this interview, the caller happens to be a psychiatrist who has charge of the "New Life" movement of his church. He is visiting a young family in his neighborhood who are known to him only by the name on his visitor's list.

After arranging a time by phone, the visitor called. A hearty, muscular man met him with a loud, booming voice.

Standing in the front yard, the visitor, John Yates, said, "Mr. Montgomery, I am visiting for Immanuel Church; we would like to enlist those unaffiliated with any church. Would you tell me if you, or any of your family, attend church?"

Montgomery's mouth fell into a tight-lipped "No."

"Do you have any interest in the church?"

"No."

The visitor noted the restrained vehemence of these expellants. Since such feelings do not occur in a vacuum, he wondered what had let this man away from Jesus Christ? Yates went around this obstacle by moving onto common ground. He asked his host about the tropical garden in which they stood.

Changing Attitude

During the conversation about flowers, Yates noted a reluctance on the part of Montgomery to dismiss his visitor. It seemed that Montgomery was telling one story with his words and another through his changing attitude.

Sensing this new warmth, Yates put out this feeler to test the emotional climate:

"Before I go, Mr. Montgomery, may I say that I am very sorry that you and your family do not have a satisfactory church home. If you feel that any of us at Immanuel can be of help to you, please let me know, will you?"

This innocuous remark seemed to provoke a certain desperation in Montgomery. He spoke as if trying to get something "off his chest":

"Listen, Mr. Yates, you folks are trying to start a new church here. You need everyone you can get and all the money you can get. That's the only reason you're here. You might as well admit it."

"Mr. Montgomery, there is much to be said for your honesty, so I will answer honestly. We are interested in the fact that you and your family go church. We are more interested i than we are in your coming t particular church.

"The fact that I am here testif our interest in the spiritual welfa others. If we were only interest our own welfare, we wouldn't church very long."

This clarified the atmosphere, Montgomery relaxed. In a more c dential tone he said:

"I am convinced that man doe need a church in which to worship Too many people in the church hypocrites."

Yates felt that behind this a was another question: What is a C tian, anyway? Will he run wher tacked, or will he stand his ground cerely under pressure?

This unspoken question was more portant than the spoken one, f called up all the qualities of forbear and compassion that demonstrate C tian character beyond any words. personal character of the visitor w be the most effective answer.

Personal Character

It would be like saying, "We C tians don't run; we'll tell you what score is, but we're interested in while we speak the truth in lo Yates' *verbal* answer was:

"I would be foolish to try in one ting to answer your questions satis torily. But I do know that they ca answered, and that I and thousa have had to find answers to these s thoughts during our own spiri growth. We found them in a churc

"I'm particularly interested in conviction that most churchgoers hypocrites. Is this a rationalizatio keep your mind easy when you home?"

"No, it's not," Montgomery replied dignantly. "I used to go to church ularly. Missed only one Sunday in years. Not long ago, either."

"Well, what happened?"

"It was that —— Sunday sc teacher! I looked up to him, but he gan to do the very things he preac against in Sunday school. He sh have been thrown out. I don't wa church with folks like that in it."

Montgomery had spoken with all impulsive zeal of the self-righteous fairly tingled for an answer. Inst Yates asked:

"Do you enjoy good music? Do believe in it? I observe many fine cordings in your living room."

"Sure, but what has that to do the church?"

"One more thing. Why don't you ten to jazz?"

"Because it's crummy."

Samuel Southard is pastor of Fort Mitchell Baptist Church, South Fort Mitchell, Ky.

"Not all jazz is crummy. Some people
e it."
"They can have it. I like to hear good
sicians play good music. I thought
u came in here to talk about the
urch."
"I did. But first let us take out all
se records and break them up."
"Why, you're off your—What are you
ing to tell me?"
Yates was silent.
Montgomery began to piece it to-
ther: "Bad people and bad musicians
. break up my records . . . good and
d people in church . . . hmmm."
"Do you want to take the church out
d break it into little pieces, Mr.
ontgomery?"
Montgomery laughed. "I hadn't
ought of it that way."
"Seriously now, Bill," said Yates,
asically, you are a good person. The
idence is here. Your wife, your
aughter, your home. Doesn't the liv-
g body of Jesus Christ have *anything*
hich appeals to you?
"You spoke about the example of
ur Sunday school teacher. You
oked up to him. You know, your
aughter and wife look up to you. What
xample are you to them? All we are
sking is that you rededicate your life
ward the ideals of Jesus in order that
ou may resume your spiritual growth."
"Well, Mr. Yates, you may be right
hen, again, you may be wrong. I'll
ave to think it over."

emember the Purpose

Yates may or may not have won his
rospect. But he has taught us several
hings about dealing with persons hos-
ile to church visitors.

First of all, he never departed from
is manifest role as a visitor for his
hurch. This was his purpose in the visit, and he held to it. It was his opening statement to Montgomery which set up the ground on which they were to talk.

Yates' invitation to church, after the conversation about flowers, brought forth the first burst of feeling from Montgomery. When Yates held to the subject even when attacked, his prospect finally told why he was so hostile toward organized religion.

Finally, when it seemed that Yates was departing from the subject into music, Montgomery forcefully reminded him: "I thought you came in here to talk about the church." This was the purpose of the interview, and Montgomery was now interested enough to stay with it.

The call closed with a strong challenge that transcended the expressions of personal confidence which Yates felt for Montgomery. Because the visitor had stuck to his purpose, the once hostile prospect now candidly promised to give the challenge some thought—and possibly action.

Personal Commitment

Yates held his position successfully because he was personally committed to it. When attacked, he just went deeper, rather than "begging off" as a good fellow doing a job for the preacher, or retaliating with an "Oh, you're not *really* holier than I am" attitude.

Deep conviction gave inner flexibility by which he could maneuver about the fixed defenses of Montgomery and still return to his Christian objectives.

Instead of being personally, egotistically involved in the winning of *this* convert for *his* church, Yates considered it a spiritual exercise by which he sought to deepen this man's spiritual life through any church.

Yates showed psychological understanding which was appropriate for this type of visit. Remember, this man is a psychiatrist, although the fact was not known to Montgomery.

Surely Yates, of all people, would seize upon this opportunity to vindicate the church by extracting all of Montgomery's "neurotic" defenses and then beating him into submission with his own "pathology."

Christian Understanding

But instead, Yates shows his understanding by responding to Montgomery's real feelings in terms of the Christian faith. His answers to Montgomery's unspoken questions are in keeping with the purpose of his visit, which involves these things:

(1) A knowledge of the difference between what a man says and what he expresses by his pauses, expressions, gestures.

(2) Confidence in those psychological processes by which defensive men respond to personal sincerity and interest until it becomes their own.

(3) A willingness to speak to negative feelings without anxiety.

(4) The ability to take a positive stand with words which open up the prospect's resentments and challenge him to use this energy for a Godly purpose.

As a final lesson, Yates has taught us that evangelistic calling is a part of God's calling. The questions which Yates asked himself were the ultimate questions that a man asks himself about God.

His answers were not the ultimate in human perfection, but they did show his personal joy in speaking about Jesus, the Man whom Montgomery was really attacking. It was not just Yates or a Sunday school teacher.

The thrill of evangelistic interviewing comes through our willingness to use the best that scientific psychology can teach us, in the service of Christ. His Spirit makes our poor science part of his divine art.

Startling Facts About Urban Methodists

1. **Six out of ten white Methodists are women.**
2. **One Methodist out of two contributes regularly.**
3. **Three out of five Methodists reside within one mile of the local church.**
4. **One out of four churches is shrinking in membership size, 1940-1950.**
5. **One out of two church schools is declining, 1940-1950.**
6. **One out of two churches has fewer than 500 members.**

—From "A Statistical Review and Financial Report" of The Methodist Church prepared by the Council on World Service and Finance

Basic Principles In Pastoral Counseling

"In this age of anxiety, the minister must accept his vital role in personal counseling and develop sound, basic principles for his work in this area."

By PAUL R. GIVENS

THE DEVELOPMENT of sound counseling methods should be one of the pastor's major concerns, because of the vital position that counseling holds in ministerial work.

Until recently counseling was not recognized as a distinct professional field requiring precisely defined skills. Today, however, counseling as a profession is coming of age.

Previously counseling was thought to be solely an art which does not lend itself to scientific analysis. Some people still regard it as such, and to some extent this may be true. There are aspects of the counseling process, nevertheless, which can be investigated with the view toward developing workable methods and theories leading to enduring changes in behavior.

A Fruitful Venture

Psychologists, psychiatrists, ministers, social workers, and others are beginning to compare notes regarding counseling techniques and theories which seem to effect significant modifications of behavior. This should prove to be a very fruitful venture.

While some of the pastor's time is spent in educational and vocational guidance, most of his counseling efforts are directed toward helping the counselee alleviate anxiety which has caused or resulted from personal and social maladjustment. Such maladjustments range from minor to catastrophic mental illness.

The minister, of course, should not attempt psychotherapy with counselees who have become so emotionally disorganized that they are in need of psychiatric treatment. He should be aware of resources in the community to which he may refer such cases. This paper is concerned with ways in which the minister may effectively handle the personal problems of a less severe nature.

If the pastor is to be effective as a personal counselor it is of paramount importance that he develop a fundamental philosophy of personality development on which to base his counseling procedures. Personal counseling, if it is to be effective, cannot be carried on in a hit-and-miss fashion.

The advice the counselor gives, the feelings he conveys, and the plans he initiates in a counseling setting, must be founded on fundamental principles of counseling.

Unique Opportunities

When viewed in this way, counseling ceases to be an art which can be carried out by almost any "sympathetic" person, and requires the development of sound principles which lead to appropriate responses in a counseling (or psychotherapeutic) relationship.

The pastor has unique opportunities for providing effectual counseling relationships. While the psychiatrist, psychologist, and others spend a great deal of time in developing *rapport* with a person, the minister in many situations already has a personal relationship with his counselee.

The individual usually has confidence in the minister's ability to aid him in the solution of problems. As the counselee comes to the counseling session, therefore, he is highly motivated to enter into a personal and confidential relationship. A warm relationship with the individual is basic to any counseling process.

The writer feels that the following principles may be used in the process of personal counseling. These princi are derived from many sources, but based primarily on the principles psychotherapy proposed by Carl Rogers and others who adhere to school of counseling known as "Clie centered Therapy." (See *Client-C tered Therapy*, Houghton Mifflin $4.25.)[1]

Six Basic Principles

1. An individual changes his basic havior patterns as a result of his ex *riences* in the counseling setting rat than through an interchange of ver communications.

The implication of this statemen that the counselor should provide an mosphere wherein the person will gr in his efforts toward self-understand and an awareness of his relati (both pleasant and nonpleasant) w others.

In this manner the counseling ex rience is an educational function whe in the person learns to reinforce adaptive behaviors and extinguish actions inappropriate to effective re tions with himself and others.

2. The counselor should be an *acce ing* person. In the warm interchang experience with the counselor, counselee should feel comfortable expressing any emotion regardless its nature, and thus free to express h self without fear of criticism by counselor.

This principle is often overlooked ministers. Since the pastor has a p tion of prestige, he frequently sets h self up in the role of an authority human relations. He thus passes ju ment on the behavior of the couns and thus thwarts efforts toward s analysis.

If the pastor is to help the indivic gain insight into his problems, he m be nonevaluative in his counseling lationships. A counselee expresses, example, the fact that he has hostile pulses toward his wife. If the couns is to help the person deal with th impulses, he must not criticize or oth wise evaluate the "goodness" or "b ness" of such feelings.

Any such evaluation should be ir ated by the counselee. Censoring counselee on the basis of moral judgment will intensify the pers guilt and discourage his efforts to f ther explore his problem.

3. The role of the counselor is

[1] For further references: "The Concept o Ideal Therapeutic Relationship," by Fred Fiedler, *Journal of Consulting Psychology*, 14 45, Aug., 1950; "The Collaboration of Client Counselor," by W. G. Perry and Stanley G. F (*Psychotherapy: Theory and Research*, Orva Mowrer, et al. Ronald Press, $10.00, pp. 95- Houghton Mifflin Co.: *An Introduction to T peutic Counseling*, by Elias H. Porter, $3.50, *Casebook of Non-directive Counseling*, by Wi U. Snyder, et al, $3.75.

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e to develop an *empathetic rela-hip* with the counselee. If the coun- is to feel and think through the lem with the individual, he must be to see the problem as the perplexed selee is viewing it.

must understand the feelings ex- sed by the individual. Too often we on our own experience, and fail to the problem from the counselee's e of reference.

The counselee should be en- aged to assume responsibility for *ress* in counseling. The counselor is tionally placed in the role of an ice giver." The individual usually cts advice when he comes for coun- g.

the counselor attempts to under- d the problems of the individual, ever, he will not assume an author- ve role in the counseling setting. It rue, of course, that information ld be given to a person who asks acts, yet in personal counseling, the selor should not be primarily con- ed with the content of the indi- al's responses.

terpretations should be withheld, e the interpretations of the counse- may be far afield from those of the ious counselee. In this manner the on is discouraged from building a endency relationship which may tally deter progress in therapy.

uperative Powers

Effective counseling is based on the mption that the individual has *re-erative powers;* he has the ability to lve his conflicts and gain further -understanding. The counselor thus veys to the individual the feeling t capacities for improvement lie hin the counselee.

his is in contrast with the feeling t the counselor is responsible for ding down a solution based on his me of reference. The effective coun- r does not ask himself, "How do I his problem?" He asks, "How is this ividual seeing his problem?"

he counselor also does not ask, hat solution might I give him?" but her, "Is he making progress in find- his own answers?"

. The most effective procedure in ping the counselee gain self-under- nding is through *reflection of feeling.* e counselor is vitally concerned with feelings of the person rather than content of his responses.

Mary indicates, for example, that she tes her mother. The effective counse- is less concerned with the content such a statement than he is with the lings underlying such a statement.

So, rather than advising Mary that ch a statement is "bad" or "selfish," e counselor may reflect the feeling in saying: "You're pretty unhappy with your mother, aren't you?"

Promotes Self-reliance

Mary is then in a position to evaluate her statement, and search for other factors contributing to such a feeling. She is not forced to defend her statement, and she realizes that her feelings are not being condoned by the counselor. The relationship is a nonjudgemented one.

The writer does not propose this as an exhaustive list of principles in counseling. But these are thought to be the ones most fundamental to successful counseling.

The pastor is being called upon more and more by people who are in need of help in solving problems of personal adjustment. He can do much to prevent individuals from developing faulty ways of meeting everyday problems requiring mental and emotional adjustment.

In this age of anxiety, the minister must accept his vital role in personal counseling and develop sound, basic principles for his work in this area.

Counselor's Workshop

In this call a pastor seeks to build up the hope of a woman who fears that her severe headaches and facial paralysis are signs of approaching death.

Anxiety

WHEN I CAME in from an evening church service a short time ago, I received a message informing me that one of my members was in the hospital and that she was calling my name over and over. She is a woman thirty-nine years old, has two small children, and is one of my best members. A year ago she suffered a partial facial paralysis and for years she has complained of severe headaches.

The next morning I went to the hospital. Fearing that she was in a critical condition, I asked the nurse before I went in just how she was. She told me that Mrs. H. was up and walking around.

Pleased to hear this, I went into the ward and found her reading in bed. Because of her facial paralysis she had to hold her head at an angle to read.

The Call

Pastor: Hello, Mrs. H. I heard that you were in the hospital so I came right away.

Mrs. H.: I'm so glad that you have. I'm feeling better now but early this morning I had such a headache I think it was the worst I ever had.

Pastor: Have they done anything to relieve them?

Mrs. H.: No, not yet. I . . . came to the hospital again for observation and examination. They are going to try to find out why I get these headaches and why I can't move my left eye.

Pastor: I hope they do.

Mrs. H.: I don't want to leave this hospital until they do. I've put up with this trouble long enough.

Pastor: They have the best doctors in the country here.

Mrs. H.: I know, Reverend W., but sometimes even the best doctors can't help.

Pastor: Why do you say that?

Mrs. H.: God is the only one who can do everything. I pray that he will make me well just one more time.

Pastor: God is constantly healing all of us. Why do you say "one more time"?

Mrs. H.: Because I will be forty my next birthday and I want to feel well and normal just one more time. I've had these headaches so long I don't know how it is not to have them.

Pastor: You are to be admired for coming to church each Sunday in spite of your headaches.

Mrs. H.: Yes, but for the past two Sundays, I had to fill up on dope before I got enough relief to come.

Pastor: That so?

Mrs. H.: Yes. You know, I don't mind dying. I feel that I will before long; but to get well one more time, that is all I ask.

Pastor: You feel that this sickness will cause your death?

Mrs. H.: Yes, I know it.

Pastor: How?

Mrs. H.: I just can't explain; a woman's intuition I guess.

Pastor: If you have that attitude, then you don't have much faith in this hospital.

Mrs. H.: That is the only hope I have. I want to tell you, Reverend W., that I have one of the best doctors in the country. He is Doctor W. and he is grand.

Pastor: That sounds encouraging.

Mrs. H.: Let me tell you what happened the other day. I went into my doctor's office downtown just before I came here and told his nurse that Doctor W. would be taking care of me when I came to the hospital. She said, "Let me show you something." She got out a medical book and there on the cover was a big picture of Doctor W. She said that he was so good that he wrote for this magazine that goes all over the world. Can you imagine that. I am thrilled.

Pastor: Wonderful. You have every reason to be optimistic.

Mrs. H.: Yes, there is a hope.

Pastor: With Doctor W. and other trained technicians, I see no reason why they can't help you. Let's pray for them so that they might have spiritual help.

Mrs. H.: Please do.

Pastor: "Dear Lord, we bow our heads in sincere prayer to pray that Doctor W. and his helpers will be able to cure Mrs. H. We pray that with his education and the equipment that he has at his disposal here, we might find in him at last the solution of our problem and the answer to our prayers. Give us faith in those to whom we entrust our lives. We pray in the name of Jesus. Amen."

Pastor's Comments

I left after this prayer. I feel that the call was very helpful in that I left the woman with much more confidence and hope in her doctor. She sees in him the chance to be healed. I think this woman will rest easier knowing that she is in such capable hands. I did my best to make her realize that fact.

Evaluation by RUSSELL BECKER

DID the pastor in this call help Mrs. H.? He states he did because he left her with "more confidence and hope in her doctor."

BECKER

The report of the call shows quite clearly she already had great confidence in the doctor she had chosen. She volunteered the statement that he is "one of the best doctors in the country." And she backed up her claim with evidence a friend had given her.

Wherein stems her pessimism? She was not pessimistic about the qualifications and skill of her doctor. I believe, she is, however, doubtful about whether all the medical skill in the world can help *her*.

This is the distinction which needs to be made in order to understand Mrs. H. has revealed to her pasto

A facial paralysis and headache gest the symptomology of a conv hysteria neurosis.

The fact that the paralysis is s ited in extent and so prominent cation; the fact that the conditio not cleared under medical attentio year's time; the fact that headache join the symptom group; the fac Mrs. H. thinks they (outsiders) ca *"try* to find out" what is wrong her;. the fact that she wants to *"fee* and normal" rather than mere made bodily well and normal; th that Mrs. H. has some morbid p cupations—these facts combined suggestively in the direction of psychologically caused bodily conc

If this line of thought be sound Mrs. H. cannot expect medical s even if it is of the highest orde help her. The root of her difficult beyond the range of accessibility t ternal treatment.

But the point is, given her life tory which has brought her to this she very likely has good reason to ulate "but sometimes even the best tors can't help." Her optimism her physician's skill and her pessi about that skill's applicability to rests not on "little faith" but on " insight." She has a fleeting awar that her difficulty is not a matt whether her nerve cells are all i or not.

Had the pastor been sensitive to undertones, he might have encou more expression of some of her co dictory feelings. Herein the focus discussion could have been turned her doctor to herself.

The upshot of such a call woul be psychotherapy by the pastor, might have been the preparation of H. for just such a course of treat somewhere.

As the matter stands, the pastor a further problem to the situation stressing the capabilities of the d he adds to one side of a conflict th present in Mrs. H.'s statements. He pens to have chosen to bolster the which has failed in the past, which not help if the problem is psycholo and which Mrs. H. feels on her cannot help *her*.

If the paralysis is an hysterical sy tom, then the pastor as a sourc understanding is lost to Mrs. H. bec he has already demonstrated lac understanding at a crucial junctur

Let us remember the setting o call: Mrs. H. was crying out for of a spiritual nature. She had c over and over for her pastor, no physician. The pastor turned her from herself and further explorati

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Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports accepted for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

ntradictory feelings by centering
scussion on the doctor.
ryone who has a personal-emo-
conflict usually presents this
m initially in a disguised form.
d, Auld, and White call this the
" story. Their little volume on
in Psychotherapy (Macmillan,
will help any pastor increase his
n recognizing "cover" stories.

Evaluation by

OREN H. BAKER

IS is an instructive report on a
tal call. Taking the situation in
the terms presented,
we may set down
some of the more
important factors
that made it an ef-
fective ministry to
the patient.

BAKER

We shall begin by accepting the pas-
tor's judgment and
then test it by the
facts contained in
the interview. It is
his conclusion that
call was very helpful" to this pa-
because he left her "with much
confidence and hope in her doc-

hat contributed to this outcome?
of all, a good relationship had al-
y been established between pas-
and patient through the normal
acts and meanings of church life.
is evident that Mrs. H. is a woman
ligious faith and that her reliance
he church has been increased by
anxiety about her condition.
ie degree of her loyalty and her
for what she feels the church can
is indicated by her reference to
g a sedative in order to be able
ttend its services.
is clear also that her dependency on
hurch centers in the pastor himself.
depth of this relationship is sug-
ed by the information that, in the
ital, she was calling his name
r and over."
here is the added fact that the pas-
has ministered to Mrs. H. in her ill-
prior to this occasion. His visit
efore gathers up all of this past and
les him quickly to enter into her
ent situation. Rapport is easily and
urally established.

The pastor prepares himself for this call by making inquiry concerning the patient's condition before he enters her room. The nurse reports that Mrs. H. is "up and walking around."

(Later the pastor finds her "reading in bed" at the cost of some discomfort to her. One wonders *what* she was reading. It would seem to indicate, however, an effort on her part to divert attention from her pain and to occupy her mind with thoughts other than her own.)

The importance of the pastor's inquiry is revealed by his "fear" that the patient might be in a critical condition. Suppose he had gone into the room in that mood. His capacity for quick observation and perception might have helped him to make a proper approach, but it was a great advantage to know the patient's situation a minute or two in advance.

It modified his state of mind and enabled him to be natural and casual. Suppose, on the other hand, the nurse had confirmed his "fear" and indicated that Mrs. H. was upset and undergoing severe pain. That too would have prepared him for the visit.

In either case, he would be able to enter the room with a sense of certainty about what he was to find.

This knowledge of the patient's past and present affects the manner in which the pastor begins and conducts the interview. Mrs. H. has been in great pain but at the moment she is feeling no worse, we judge, than she has felt on occasion prior to her entrance into the hospital.

The pastor, consequently, can begin with the natural greeting of an old friend and at the same time convey his special interest in her now.

This hospitalization, nevertheless, is a crisis for Mrs. H. She has had some grim warnings—the persistent headaches and the facial paralysis affecting the use of her left eye. Moreover, she has now come to the point where the truth about her condition is to be discovered.

She is trying to face the worst. She believes she is going to die. She is resigned to this eventuality if it must come to that, but the will to live is still strong.

She puts it modestly in the wish to be "well and normal just one more time." This is the central issue in this case and it is here that the pastor must bring her help.

What actually happens in this interview is Mrs. H.'s exploration of her feelings surrounding this crisis. The pastor's role is to enable her to do this fully and honestly.

He projects very little into her own mind that is not already there unformulated, and the conversation is designed to bring out into words her own attitudes in order that she may examine and test them in the presence of the pastor who stands for her world of reality and possibility.

These feelings, for obvious reasons, pertain to the resources of medicine and focus sharply on her physician. Her thought at this point alternates between doubt and hope. She faces the fact that the time will come when the best medical aid will not avert death.

This, however, is countered by the reputation of her doctor, so remarkably re-enforced by what his nurse had said and shown her in the visit to his office. Mrs. H. can really feel her good fortune.

Though a natural and justifiable anxiety lurks in the background, she is talking herself into an expectant and hopeful outlook to which the pastor adds his support.

From the standpoint of the pastor's part, we may summarize his contribution as follows:

1. He subordinates himself completely to Mrs. H.

2. He adapts himself to her need as she presents it.

3. He allows her freedom to release her feelings in her own way.

4. He is truly accepting of the patient, but endeavors (and succeeds) to counter negative attitudes with positive ones.

5. He holds steadily to the main issue of enabling Mrs. H. to accept hopefully the medical resources available to her. His philosophy seems to be "This one thing I do"—the *sine qua non* of all sick calls. Happy is the pastor who can keep to the mark and treat the patient at the exact point where spiritual medicine is needed!

6. He leaves promptly when he has done what he could.

Two other aspects of this call are worthy of special note. The dialogue in this interview consumes 479 words. Of these, Mrs. H. utters 342; the pastor, 137, or 28.6 per cent of the total.

The patient's verbal production ranges from a low of 2 words to a high of 91. Her average is 24. The pastor's responses range from 1 word to 27 with an average of 10!

By the test of these proportions, this pastor is entitled to an award of merit. On other points in the record, an armchair critic could find some flaws in his work.

In regard to the form of some of his questions an issue might be made, but he knows the "you feel" technique and refuses to be a slave to it. His established relationship with Mrs. H. warrants a directness that would have been improper with a stranger.

ren H. Baker is dean and professor Pastoral Counseling at Colgate-hester Divinity School, Rochester, Y.

3. Why Patterns of Worship?

The church loses significance unless it measures up at least to the correct forms and standards of our secular institutions.

By STANLEY E. EMRICH

WHY HAVE "patterns" for worship, and why is each element placed in a certain relationship to all the others? This is a question often asked by pastors seeking to create a satisfying service of worship.

It is not necessary to work out a definite formula for a pattern for worship which never changes. This would soon degenerate into cold formalism with little spiritual benefit.

From time to time the elements of the worship service should be changed to lend variety, to conform to the season, to carry out the unity of a particular emphasis, and to add freshness to the service.

The following order of worship is being used in my own church, with suitable changes from time to time to accommodate special services such as Holy Communion.

An Order of Worship

Organ Prelude
Choral Introit (Sung softly by the choir)
Call to Worship: (Responsive)
Blessed be the Lord God, who doeth wondrous things.
Blessed be his glorious name forever.
Let us worship and give thanks unto him.
We lift up our hearts and sing praises unto God.
Hymn 2, "Come, Thou almighty King" [1]

[1] Hymn and page numbers refer to *The Methodist Hymnal.*

Stanley E. Emrich is pastor of McCanless Memorial Methodist Church in South Boston, Va. This is the third in a series of articles on the worship service.

(The people will stand and sing)
Prayer: (In unison, the people seated)
O God, give us boldness to examine, and faith to trust, all truth; give us patience to master difficulty, and stability to hold fast to that which is good, through Jesus Christ, our Lord. Amen.
Silent Prayer and Meditation
The Lord's Prayer (To be said by all the people)
Choral Response: "Hear our prayer, O Lord"
(Choir and congregation)
Organ Interlude
Unison Reading, "The House of Prayer," page 590. (The people will stand and read)
The Apostles' Creed—(To be said in unison)
The Gloria Patri—(Choir and congregation)
Organ Interlude—(The people seated and in prayer)
The Pastoral Prayer
The Anthem
Offering and Organ Offertory
Choral Response: "Doxology" (Sung in unison)
(The people will stand and sing)
Hymn 302, "Sweet hour of prayer"
(The people will be seated after singing the hymn)
SERMON
Hymn 322, "My times are in Thy hand"
(The people will stand and sing)
The Benediction (The people remain standing)
Choral Response: "Threefold Amen" Choir
Organ Postlude

The obvious advantage of this service of worship, aside from its spiritual application, is that it will fit neatly on one page of the church bulletin, with whatever heading is normally used. Page three of the bulletin is left free f nouncements and special message

Then, too, the service carries o historic pattern of public worshi is flexible enough to allow necessa ditions or eliminations without de ing its unity and movement.

The choral introit is changed eight weeks. Those that may be are: "The Lord is in His holy te "Jesus, stand among us," and "O ship the Lord in the beauty of holi (see numbers 589-595).

The responsive call to worshi hymns, and the unison praye changed weekly.

During the silent prayer and m tion there is absolute silence i church. It is best not to prolong intense concentration in prayer meditation beyond sixty seconds, cially with a large congregation.

An organ interlude following choral response to prayer help worshiper make the transition fro divine to the human in preparatio the unison reading. The organ inte after the Gloria Patri helps produ attitude of devotion and prayer.

I prefer the responsive reading read in unison as this encourag worshipers to participate, and e nates the embarrassment cause some person reading the wrong

The transition to the Lord's P is made by the minister throug use of words such as: "And Jesus *'When you pray, say' . . . .*"

No Fanfare the Prelude

As the worshiper enters the c we want this thought to enter his "I am going to meet God." So with a prelude of moderately sacred music.

The prelude, whether by org piano, is just as vital a part of the ice as any other element and s be treated so by the worshipers especially so by the musician. Int compositions, concertizing, fanfar secular tunes, should be ca avoided here as in all other parts service.

A selection composed of severa nified, stately hymns of the c played with reverence and a se "feeling," will establish the atmos necessary for the introduction choral introit.

"Introit" means a spoken or sentence, announcing the beginn the service. Thus the worshi called upon to accept the idea tha going to meet God in communio fellowship. The movement is cont in the call to worship, which m given by the minister, or which n spoken responsively by the mi and congregation.

hen the idea of coming to meet God, the adoration of God, is continued he opening hymn, which should be ymn of praise and adoration to help worshiper express his inner atti-. Thus, the vision of God, the cre-, naturally calls forth an utterance raise and adoration on the part of , the creature.

nfessing Our Sins

inding himself in the presence of the nal God who longs for all men to e a saving knowledge of his truth love, the worshiper feels the need confess his human weakness, thus ning his attention from God, the ob-ive reality, to himself, the subjective itioner. This is accomplished through prayer of confession, or a collect, ally said in unison.

The collect is a short sentence prayer, ying a fixed form. It is composed of parts.

First, there is the ascription or ad-ss to God, then the relative clause ining the particular attribute of God ich is before the mind, followed by main petition, which in turn is fol-ved by the purpose for which the di-e act is sought and ends with a con-ding phrase.

The "Collect for Purity" ("Almighty d, unto whom all hearts are open, all sires known . . .") is an excellent ex-ple. The form has value in that the gency of prayer is preserved in its evity, no words are wasted, and there unified concentration upon a single ed.[2]

The prayer or the collect is followed a period of absolute silence, in which e worshiper can face himself in the vealing light of God's presence. This period of silence is terminated by words of assurance, by soft music from the organ or piano, ending with a musical "Amen," or by the words of the minister, speaking softly and reverently to make the transition to the Lord's Prayer.

Praising God

Now comes the choral response to prayer, choral in order to give the worshiper an opportunity to relieve gradually the intensity of prolonged concentration in prayer.

The organ interlude is used for a similar purpose in helping the worshiper shift his attention back to the Divine, but in a different spirit. Having experienced the relief of the pressure of sin and guilt through the acts of adoration and confession, he is now ready to give praise and thanksgiving for God's forgiving mercy, and to reaffirm his faith.

We try to accomplish this through the unison reading (it may be responsive), the unison statement of the Apostles' Creed (or one of the other creeds), and the joyous spirit of the Gloria Patri. Feeling that this spirit of exultation demands some further active expression, the people stand while they participate in these several acts of worship.

After the Gloria Patri has been sung, the minister and people are ready to approach God through the pastoral prayer, the most difficult movement in worship. W. L. Sperry says it is a more exacting office than the sermon and often is far less successful (*Reality in Worship,* Macmillan, $4.00).

In the "free" churches, in contrast to the strictly liturgical churches, the idea of movement in the service of worship calls forth spontaneous prayer. There is genuine value in this, for whenever prayer is not the real expression of the individual, it has lost its power.

The Written Prayer

In defense of the read prayers of the liturgical churches, however, the possibility of combining personal emotional conviction with the accuracy and correctness of the written prayer must not be discounted.

The pastoral prayer, of course, is not the preacher's own personal property; it is a prayer offered on behalf of the people. Its true purpose is to create the condition of repentance and seeking after God, by holding up God's glory on one hand and the shortcomings of man on the other.

It should be directed toward God, it should have a unifying idea, it should be fresh in thought and language, clearly understood, and brief.

The transition from the Gloria Patri to the concentration of attention required for the pastoral prayer is most helpfully done, as suggested earlier, by a short, quiet prayer hymn played on the organ or piano. The pastoral prayer should evoke some religious response, and in this order of service, it is expressed in the anthem.

An anthem is always sung as an act of worship to God; therefore, the selection of suitable compositions is a matter of great importance. Further, such an act of worship is performed by the choir on behalf of the entire congregation.

Symbolism of the Offering

By now the worshiper should be ready to make a dedication of himself through some open symbol demonstrating his personal commitment; this is provided in the offering. Thankful givers place their offering in the plates as a token of the gift of themselves, to be received at the altar and consecrated to holy purposes.

So the symbolism of the offering becomes an important part of the total service of worship and should never be considered purely a mechanical method of raising money. A prayer of consecration is offered *before* the plates are passed to the congregation by the ushers, to set the atmosphere for this portion of the service.

Gifts are given in the midst of reverent concentration upon the act of dedication, supported by quiet, prayerful organ music. When the offering is presented at the altar, the minister and the congregation rise and sing the "Doxology" in unison, praising God for his bountiful mercy.

The people remain standing for the singing of a hymn, a further expression of faith, or establishing the atmosphere for concentration upon the sermon.

Illumination and instruction are attributes of a good sermon. This is the minister's opportunity to take the Scriptures, the personal experiences of his own life, and the philosophy of the ages and weave them into a message of truth and help.

While the sermon has an important place in the service, the minister is something more than a preacher of a sermon. He is an artist of worship, and he is building an entity of which the sermon is but one part. If it overbalances the other features, the result is not a service of worship but a discourse, garnished with relative incidentals.

Scripture Reading

Some readers may be quick to point out that there is no provision in this order of worship for the reading of the Scripture. As a definitely labeled item or element in the service, that is true.

My practice is to read one lesson just before the sermon. This selection in-

[2] After an interpretation by E. H. Furgeson, ofessor of Preaching, Pastoral Theology, and rship, Westminster (Md.) Theological Seminary.

cludes the text for the sermon, so that the people hear the text in its context and not as an isolated portion.

A further reason is that the scriptural reading properly introduces the sermon and is not lost from the thinking of the congregation, which frequently happens when it is placed in some other location. Here is a good example of the flexibility of this service, without loss to its unity.

A further criticism may be that there is no provision here for the invitation to Christian discipleship. Again, as a specifically labeled element in the service, it does not appear.

Since not all services of worship lend themselves naturally and easily to such a conclusion, the minister is free to present it or not, as he senses the mood of his people and the atmosphere of the service.

It seems to me this is far better than to feel under a compulsion that might, under some circumstances, completely dissipate the whole effectiveness of a particular service.

Hymn of Dedication

On the assumption that the sermon has challenged the thinking, and the convictions of the hearers, the invitation to discipleship may be given so that those who are ready to publicly commit themselves to Christ and the church may do so at this time.

If the minister feels that the invitation would not carry out the purpose of a particular service, but also senses a need for an act of dedication, a hymn can be sung so that each worshiper may make anew his personal commitment to Christ.

The people are now ready to receive God's blessing, which is given in the benediction, and which comes as the climax of the period of worship. It signifies to the people that God has accepted the offering of themselves and is sending them out into the world as better persons, inspired to live lives of Christian service and helpfulness.

On behalf of the congregation, the choir offers a brief choral response to the benediction, and the beginning of the postlude indicates that the service has ended.

The postlude should not come crashing down around the ears of the departing worshipers like a midsummer thunder storm, but should be moderately bright and uplifting in order to help the people retain the spirit of worship as they leave the church.

The Postlude's Purpose

It is a sad commentary on the understanding of the meaning of worship when the purpose of the postlude seems to be nothing more than to drown out the roar of the conversation which bursts forth after the last "amen" has been said or sung.

Somehow, we must try to bring our people to an understanding of the purpose of the place of worship and to encourage their respect for it.

Worshipers should leave the church quietly and thoughtfully, in the spirit and mood of the service of worship, and save their conversation until they are outside the sanctuary.

The concepts of worship vary, and not all students of the psychology of worship will agree with everything that has been set forth, but the points of difference are minor and the acceptance or rejection of them would make little difference as far as the fundamental purposes of the service of worship are concerned.

Some persons will object to the seeming emphasis on the mechanics of the service, but only by the perfection of the mechanics can the Spirit get f We are, after all, not worshiping w primitive savages, but with people v hear and see correct forms in the t ater, on the radio and television, an other places.

If the church does not measure it loses significance. This does not m that we should follow the pattern up by secular circumstances, but t we should take the initiative and est lish a standard of rightness.

The leader of public worship is sponsible for its smooth movement. people should never be left guess about any element of the service. directives which the minister gives them should be clear, in language t is understandable, and in short, sim words.

Mechanics are important. There no cheap and easy substitutes for right procedures, so let us do them *cently and in order.*

Liturgical Glossary

By PAUL S. SANDERS

These definitions for worship are published with the suggestion that they may be clipped and filed alphabetically for future reference. Paul S. Sanders is instructor in Religion at Amherst College, Amherst, Massachusetts.—Ed.

Whitsunday English name for the Day of Pentecost; originally, White Sunday, possibly from the white robes worn by candidates for baptism. From earliest times Pentecost was considered especially appropriate for baptism. The week following the Sunday is called Whitsuntide. Color: Red. (See "Pentecost.")

Cross Many forms of the cross are in use, the simplest being the Latin cross with a plain upright shaft and a plain cross-bar.

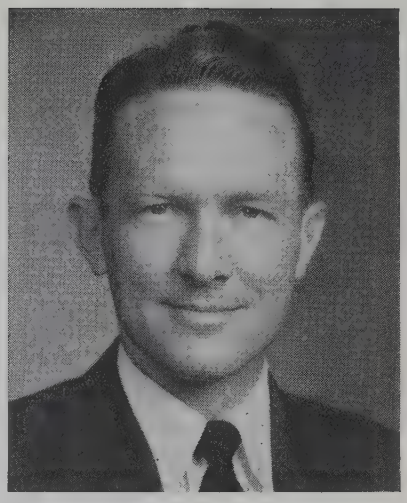
It is increasingly common to have a cross on the communion table, often with a single candlestick on either side. (If candles are used, they should be lighted during services. No more unwelcome symbolism can be imagined than an unlighted candle suggesting that the church's light has gone out!) A processional cross, usually a metal cross fastened on a long wooden pole, is sometimes carried in front of a choral procession.

The crucifix is found more rarely in evangelical churches, though Lutheran and, increasingly, Anglican churches do use it. Growing more co mon is a type of crucifix in which figure of our Lord is represented splendid robes, symbolizing his posit as Prophet, Priest, and King. Kno sometimes as a *Christus Victor* cruci or Christ-the-King crucifix, it spea not only of the sacrificial death also of the triumph of Christ. It wo seem fitting that every church sho be marked on the exterior with a cr

Catholic From Greek, *katholik* "universal." Three primit meanings are distinguishable: (1) underlying unity of the univer church, transcending the many lo churches and holding them together one body; (2) the "real" church, i Platonic sense, a divine creation which earthly churches are but "copi and from which, by participation, lo churches derive their being and th meaning; and (3) orthodox as oppo to heretical, as, for instance, in fight of the Catholics in the second c tury against the Gnostics. The w should not be used without qualificat to denote the ecclesiastical body wh head is the Bishop of Rome. Always "Roman Catholic," or "Roman Churc There is no reason for our giving the word; there is every reason for fusing to allow one Christian body monopolize the word.

eacher Training
n the Local Church

Recommendations for initiating a program of instruction for those who teach in the church school.



DONALD SIMMS, JR.

HERE IS no better way for the minister of a small or average size rch to multiply his service than by ertaking a vigorous program of her training in his own church. But ot attempt it unless you are willing ay the price in sweat, blood, and s!

o attempt it if you are caught with vision of six, eight, ten, or fifty rmed, consecrated, and devoted rch school teachers.

ew ministers have a paid director of istian education. This being the case, ch of the heavy burden of the Chris- education program in the local rch falls upon the minister's shoul- s. And it finally comes down to this: wise man once declared, "Success ays comes as a conquest—never as bequest. Occasionally with a little xing it may trot along beside you, generally you have to lasso it and g it home." (*Nuggets,* Mar., 1954,) This applies to Christian education well as to all of the other work of minister.

Many pastors will disagree. They say minister is primarily a preacher and astor," and I will admit this argu- nt has definite validity. Yet a eacher" is not simply one who oc- ies a pulpit on Sunday.

nister of Education

The best nomenclature for those of us o are "called witnesses of God in rist" is neither "preacher" nor "pas- ," but "minister." A minister aches, of course, and a minister is stor to his flock; and yet the implications of that word are infinitely great and varied.

Suffice it to say that one such implication is that the minister is a minister of education. Gleaned from *Nuggets* (Nov., 1953, p. 16) is this pertinent statement:

"Some folks are all front and no depth—like a movie setting. Open the door and walk in and you're in the back yard." If our teachers are "movie-set" teachers it is primarily the fault of the ministry.

The average minister is a very busy man. He must, therefore, be chiefly concerned with those areas of his work where the most benefit can be realized from his efforts. Teacher training is one of these vital areas.

May I suggest the following recommendations for those who are interested in developing this fertile field:

Six Suggestions

1. First of all, he who teaches must have something to teach. You will have to pay the price of hard study of the over-all Christian education program of the church, and of current curriculum and materials.

2. Do some long-range planning. This includes not only your own study and preparation but likewise should involve discussion of your problems with the executive secretary of Christian education in your conference. He will give you many valid suggestions, and can make recommendations about visual aids, arts and crafts, and projects. He can also help you to schedule skilled paid or volunteer workers.

3. Plan your worker training schedule three or four months in advance. Set the class on the same night every week and sacrifice everything that might interfere.

4. Present the needs of your church school to the congregation. One effective method is to have your divisional superintendents or department heads give a five-minute talk at the morning worship hour about the problems, aims, and ideals of their division or department. Let one speak each Sunday during your training period.

5. Finally, do as good a job as possible in promoting the training program with the teachers themselves. Be sure that your teachers know what you are trying to do. Ask them for their co-operation in attending the two or three sessions for each department.

Here is a suggested fifteen-week schedule which I try to follow regularly each year. Such a schedule involves three sessions with each of the Kindergarten, Primary, Junior, Intermediate, and Youth departments.

Three Sessions

1. *General objectives:*
   a. Why are we teaching?
   b. What are we teaching?
   c. Who are we teaching?
   d. How do we teach?

As you can readily see, these questions involve the entire philosophy of Christian education and much good can be done if they are thoroughly discussed and understood.

2. *Immediate needs:*

   a. Take a glance at the subjects to be studied during the coming year. Acquaint your teachers with the current *Chart of Lesson Materials.*

   b. Have a discussion of the subjects for the coming quarter. Use and acquaint your teachers with *Forecast.*

   c. Help your teachers become familiar with all the supplementary materials such as: *Child Guidance, The Christian Home, Workers with Youth, The Church School, Sourcebook,* and/or others which

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apply to their specific needs. Show them how to correlate this material with the current lesson subject.

Bring in a skilled children's, youth, or adult worker from your conference Board of Education or from a neighboring church. Give this person free reign in the specific conduct of the session.

You will, of course, have discussed with him previously what you have done and how he can fit into your local program. Perhaps it would be well if your visiting instructor would major in handwork, arts and crafts, projects, and relative activities.

Invite the parents of all the children represented in the department for a covered dish supper and a home-church school program.

Here we have a question and answer period, a discussion of parent-teacher co-operation, and a film or filmstrip about the home or church school which relates specifically to problems relative to the age group involved. Do not neglect to have a "get acquainted" time, for home-church school unity will be enhanced if parents and teachers know each other.

Drab and unheroic though this kind of work may seem to be, each minister should seize and exploit to the utmost every opportunity that is his. Not only will such effort come back into our own lives in a more successful ministry, it will also help to bring the Christ whom we love and serve into a sharper focus in the lives of both adults and children.

The Acceptance of Stewardship

Some essentials of stewardship as understood by a longtime pastor.

By OSCAR E. ALLISON

THE UNDERSTANDING of stewardship requires that two facts be kept in mind. First, a clear distinction between the quality of stewardship and its results; that is, between what it *is* and what it *does*. Second, spiritual results, such as stewardship, are of genuine quality only as they come from properly established spiritual causes.

Grapes are not "Gathered of thorns" or "figs of thistles." This principle is too frequently disregarded in some fields of church activity, with results we do not want to see duplicated in the field of stewardship.

This Is Not Stewardship

The discovery of what stewardship is requires a clarification of what it is not. First, it is not in essence a matter of money, although it has a revolutionary effect on money and cannot be practiced apart from money by any who possess that commodity.

Oscar E. Allison, pastor of First Methodist Church in Lawrence, Kan., when he retired recently, now teaches courses in Churchmanship at Baker University, Baldwin City, Kan.

Second, it is not an arbitrary decree from God stated in the law of the tithe, although it has sometimes been used by the church in that spirit, and as a device to force the payment of necessary funds. Such an interpretation is based on Old Testament legalism, now outmoded by the freedom that is in Christ.

Of course any who have adopted, or wish to adopt, the 10 per cent rule in giving in obedience to law should not be dissuaded. They should be encouraged to continue and to go beyond it, to graduation into New Testament discipleship. This provides far better things —including a sufficiency of operating cash.

There are those who rejoice in the tithe, thinking that having paid one-tenth they can do as they please with the other nine-tenths. Christian dedication cannot be a 10 per cent affair, however meticulously done.

There are times when Christian giving of money must go beyond the 10 per cent standard, and there is no time when money alone, in any percentage, can meet the full measure of Christian stewardship.

Third, stewardship is not a human device to be accepted or rejected at the option of the individual. It is God's way for man and is not to be evaded or ignored. To attempt to do either deny God's authority and to doub power to fulfil his promises.

If stewardship is not defined in m or law or the option of the indivi then how is it defined? The princip stewardship is a divine revelation signed as a way by which man may fil the purpose for which he was cre

Whatever goodness he was born has neither the quality nor the p to initiate and perfect his salvation. New Testament clearly points out man's spiritual potentials must be deemed, in order to be acceptabl our Lord. It follows then that the step in stewardship is obedience.

Stewardship is a quality of life can no more be separated from living than beauty and fragrance exist apart from the flower. There deep significance in the Master's monition: *"Consider the lilies, how grow . . ."*

A quality of life testifies to the pc of God within, or the absence of it. is what Jeremiah meant when, desc ing decadent Israel, he said: *"W they ashamed when they comm abomination? No, they were not a ashamed; they did not know hou blush."*

The quality of a bell determines tone. Character is no less revealin pure-minded woman does not hav deliberate as to whether or not she resent an evil suggestion. Her reac is instantaneously automatic.

Christ and Stewardship

As stewardship is God's provision exalted living, it follows that its fi revelation is in the life of his Son Lord. Yet frequently there comes comment that Jesus apparently g little thought to institutions, and mo for their support, and left no c directives in such matters. This sho it is concluded, that Jesus was c cerned only with spiritual things.

Such statements reveal a danger misunderstanding of both Jesus and spiritual. Stewardship was to him n theory to be expounded, or a financ impliment, but an automatic expres of his spiritual quality in harmony v the will of God.

In him it was as the gulf stream i the Atlantic. He did not say, I have way, but "I am the way." He dealt v souls, not institutions. He taught demonstration. He was the Word m flesh.

To say that Jesus was no peda conveyor of Old Testament legalism correct, whether the reference is m to legalistic tithing, or anything lega tic. But that does not mean that Lord denied the purpose of the law

cated lawless living. He came "not
estroy the law, but to fulfil it."
ul understood his meaning. He de-
d that what the law failed to do
use of human weakness, God
mplished by his Son, who demon-
ed the power of the Holy Spirit in
ver that weakness.
at is the spirituality of Jesus. It is
arily concerned not with what a
has, but with what he is; not with
t he can do, but with what he can
me.
ich an approach guarantees finances
institutions as no legalism could
do. When a church advocates
ardship merely to finance its pro-
ns it is not strange that the mem-
so often resent and avoid it.
hen it presents stewardship as the
of divine-human relationships and
key to human brotherhood, it chal-
es the deepest elements in man and
cks the mysteries of Christ, reveal-
his glorious purpose for both life
possessions.

wardship and Church Programs

aving declared the high quality and
in of stewardship, let us see what
eans in action in the church. First,
eans restoring and maintaining the
e purpose of the church by supply-
the true incentive for giving.
his is a lesson we Methodists des-
ately need just now. Many congrega-
ns are living a hand-to-mouth
stence. They have so often impro-
ed unwise, and even questionable,
ys to raise money for pressing
mands that they have dulled the
ritual sensibilities of their adult
mbers. They have also neglected to
in their youth.
Church financing must be planned
d operated with the spiritual mission
the church in full view. There is no
cuse for it ever being a hectic, irre-
onsible scramble under pressure to
eet a deadline.
Giving is not to be an endless
ries of agonizing decisions recurring
ith every collection. Christian people
ould never consider a collection a
ecessary evil that must be camouflaged
all kinds of secular practices and
nsual appeals to make it tolerable.
The trouble is that the administration
such anesthetics to kill the pain of
ving makes the pleasure of real
nevolence impossible.
Running a church in competition with
tels and restaurants; putting pressure
persons, regardless of their religious
terests or affiliations, to buy various
dgets and novelties; conducting
zaars for gain; running guessing con-
sts, white elephant sales, rummage
sposals, and what have you, in the

name of the holy faith and to finance the church, misrepresents the purpose and spirit of our Lord and cheapens the church. It certainly comes close to being an abomination in the sight of heaven.

Really, there is but one New Testament reason for giving. It was stated by Paul when he wrote the Corinthians: *. . . you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.* That is divine-human relationship at its best, and it furnishes the stewardship motivation for all of life.

Being human we find it hard to understand, and harder to apply, our Master's sense of values. The evil competition around us, the pressure of keeping up with the Joneses; the misfortunes and disappointments that beset us, our insatiable fleshly appetites, and the pressure of modern secularism—all these have combined to convince us that Jesus' way is now impracticable if not impossible.

In that condition we accept, or condone, the cheap and supposedly easier ways the churches devise to get by. It seems not to enter our consciences that we thereby belittle the cause we love. When a church is misrepresenting Christ in its community—and that happens more often than we suspect—the basic cause is usually found in the wrong attitudes of the pastor and lay members on money matters.

The idea that any plan of financing is permissible so long as the proceeds go for a good cause is a damnable heresy to the outsider, even if churchmen do not realize the fact. People resent special privilege, even when found in a church.

The fight which some Roman Catholics are making to keep anti-gambling laws from being enforced in their institutions is injuring them more than would any loss of money they fear.

The Practice of Stewardship

Finally, there is the practical problem of how to begin and continue the practice of stewardship. This faces every earnest Christian. Certainly there are many who approve it, but do not practice it. They are convinced that it is God's way and would be ideal if applied. They even recommend it to others. (A category, unfortunately, which includes too many pastors.)

The reason for that inconsistency is usually fear. There is the fear that it will be too difficult, that it will prevent the attainment of choice ambitions, that it will dangerously impoverish the steward for meeting some unforeseen and imagined emergency. But mostly it is fear of the future prospect which stewardship living presents.

It appears to the hesitant Christian as a forbidding vacuum in comparison with what he already has. In short it is difficult for the inexperienced to think of sacrificial giving and happiness in the same frame of reference. A blind man cannot thrill to the thought of a sunset.

It is impossible to accept the basic facts of our faith and not follow through with their implications. Any attempt to do so will curtail spiritual development and efficiency, and will result in unresolved inner conflict. "*. . . if any man's will is to do his will, he shall know whether the teaching is from God. . .*," said Jesus. Basically the Christian religion is not a philosophy of life; it is not a system of doctrine; it is not a holy tradition; and it is not an institution.

It has all these, but exceeds them all. It is a quality of being, resulting from acceptance of Christ's redemption. Its development pattern is his will, and its ultmate achievement is his likeness.

This present generation is finding the living reality difficult to contact, and more difficult to keep. It is repeatedly getting lost in the mechanics of its own devices. It does not often pray for His plan, but rather plans and then prays for His help. It is prone to locate the authority of the faith in the past, and to look for rewards in the future. It seems not quite to realize that God is eternally immanent and rewarding.

Christian stewardship can become a way of life only as it is deliberately accepted as the will of God, by entrusting the consequences, favorable or unfavorable, to his care. This is the way of discovering both the individual possibilities and the divine purpose.

When Peter reported on his visit to the home of Cornelius he said, "*As I began to speak, the Holy Spirit fell on them . . .*" The initiative is always with God; the completion waits upon man's willing co-operation.

The Fountain

Sick Parents

The degree of responsibility on the part of parents for the delinquent acts of their children varies enormously. To say that parents cause delinquency is an inaccurate generalization. In some instances they do; in some they don't; in nearly all there are also many outside factors, recognized or unrecognized, that bear heavily on the situations. In instances where they are clearly to blame, it is never the simple willful act of relatively well-adjusted people. It is the act of sick persons, whose sickness is the result of social or psychological disturbance or breakdown.

—Martha M. Eliot, U. S. Department of Health, Education and Welfare, to the National Association of Methodist Hospitals and Homes

Freedom from Religion

Unfortunately our tax supported educational system has mistaken freedom of religion for freedom from religion.

The church which for centuries was the prime sponsor of education, has largely abdicated and left the training of future citizens to completely secular agencies. The result of most college education in our times has been to produce graduates who are either apathetic to religion, or positively antagonistic and, in any case, completely uninformed.

—Edward F. McCrady, in an address to the Methodist Board of Education, Cincinnati, Ohio

Love Lives On

I asked a distinguished educator if he could see any hope of changing the hostile propaganda of nations. He suggested that I make a fresh study of St. Francis of Assisi. St. Francis lived in the time of the medieval Crusades. Peter the Hermit and other Crusaders aroused Europe to a frenzy of hatred against the Moslems who held the Holy Land. They strewed the bodies of the Crusaders over the Near East in their efforts to rescue the Holy Sepulcher. St. Francis, on the other hand, went around preaching love and radiating a reconciling spirit. The glow of his goodness lives on.

—Ralph W. Sockman, in *The Whole Armor of God* (Abingdon Press)

Shammer or Sharer

You cannot expect the labor movement to respect the integrity of the church if for reasons of caution or fear the church looks the other way when men are fighting for their lives, and then runs up with a word of congratulation for the victor after the battle is won.

The church will never be forgotten by the working people of any of the lands of Asia, where industrial development is on the rise, if, during these next few years, the church shares in the hazards which workers must face, bears with them in their times of crisis, and provides them not only with assistance in the areas of deepest physical need, but also with a spiritual basis for sacrificial fellowship.

—Stewart Meacham, Methodist missionary to India, to officers and members of conference boards of Social and Economic Relations, Evanston, Ill.

Gone

A little boy, playing on the lawn, saw a butterfly flit bush to bush. He was content to watch it for a while, f nated by its graceful beauty. Then the idea got into his that it would be nice to catch it, to keep it for himsel when it lighted softly on a flower, he crept up and gra it in his hand. But then he found he didn't have it. At he didn't have the beautiful thing he had reached for. he had in his open hand was an ugly smear and a cru skeleton of wings.

Some people think this is the very saddest thing in world, that the joys of the world do not last, that eve loveliest delights turn to dust in their hands. But do t What if there were no sadness?

—J. Wallace Hamilton, in *Horns and Halos in Hu Nature* (Fleming H. Revell)

State of Mind

We have reached a state of mind today where for a l section of the public the principal architects of victory the Second World War have been transformed into trayers of our country. Mr. Roosevelt is the traitor who vited the Japanese attack on Pearl Harbor, General M shall is "a living lie" and "a front for traitors," and Dr. Oppenheimer, builder of the atom bomb, is walled as a "security risk."

—Benjamin Ginzburg, in "Loyalty, Suspicion, and Tightening Chain" (*The Reporter*)

No Barriers

There is the story of the English nobleman who, in chu one Sunday, was approaching the altar rail to take c munion. A farmer who was ahead of him stepped asid let the nobleman go first, out of respect to his high p tion in life. The nobleman turned to the farmer and "That manner of thinking does not apply in here."

One of the chief advantages of worshiping with ot in a church is that it constantly breaks down the si barriers that separate men from one another. It is eloquent witness to the high ideal of human equality freedom.

—John Heuss, in *Our Christian Vocation* (Seabury Pr

The Blessed Trinity

The Christian life is life "in the Spirit," and as reproduces in each Christian the same way of life as that of Christ on earth. As He sought, found and did Father's will through the Spirit, so does the Christian seeks to find and do the will of the Father with the c panionship of the Son through the guidance and stre of the Spirit. But this reproduction of Christ's life in life of each Christian is not simply a matter of copyi pattern or example; it is made possible by an initial of God "adopting" the Christian to share in the son of Christ. Thus he shares His Lord's relationship to Father and the Spirit. Hence the doctrine of the Tri is the formal statement of the divine setting of the Chris life, arrived at by an analysis of the implications of life as it has come into existence and continued to exi the history of this world. The Blessed Trinity is not incomprehensible mystery which we dimly worship without; it is the revealed nature of the God "in w we live and move and have our being," as well-known familiar to the Christian, and as often unnoticed, as th he breathes.

—Leonard Hodgson, in *The Doctrine of the Tr* (Charles Scribner's Sons)

istant

e increasing "official piety" of politicians and of patri-
organizations oversimplifies the whole matter in urging
we "return" to God. This overlooks the fact that the
God is not primarily concerned with being an endorser
ur way of life; all sons of men are His children, and
ed He stands in judgment upon even the best of our
of life, let alone the worst. The thought of "going back"
od is often more of a folk nostalgia than a serious
onal commitment, in head and heart, to a God who
es as well as saves. It is often "the American way of
that is being deified—with God as an acolyte in its
hip.

—James A. Pike, in *Doing the Truth* Christian Faith Series) (Doubleday & Co.)

lge

wish that I could report to you . . . that a substantial
ber of American men with whom I am acquainted
oth business and labor circles are men that can be said
ave "discovered their vocation," in the sense that they
mindful of the call of God and of Christianity in respect
heir daily job and profession. If I am to be truthful,
ust report the opposite. It is more a characteristic of to-
s businessmen that they feel no clear call of any sort
respect to their jobs, that they are more impressed
he futility than the importance of their work, and that
iety and discontent describe them better than happiness
fulfilment. The gastric ulcer is the distinguishing badge
oday's man of responsibility.

Irwin Miller, Disciples of Christ—U. S. A., to Visitors the World Council Assembly

id Ministry?

n any consideration of the ministry as a vocation three
stions need to be answered. Is a whole-time, paid min-
y necessary? How do the clergy spend their time, what
they do? What are the rewards which make the ministry
active and good to be in?

f the Church decided to dispense with a paid professional
istry, all the financial problems of the Church would be
ed greatly. There are some small communions in Chris-
dom who not only practise this economy but who do
on conscientious grounds. They do not believe in a paid
istry at all. What is the justification of a full-time or-
ned ministry?

—Hedley Hodkin, in *The Saving Name* (Alec R. Allenson)

posure

he hardest man has a tender, poetical, romantic side,
he expects it to be touched from the pulpit. He brings
his few pet flowers on Sunday morning and gives them
od exposure in the hope that their dusty leaves may be
eshed by a shower, and a bud or two open in the kindly
shine.

—Ian McLaren, in *The Cure of Souls*

lations

he attitude of most of the Muslim States towards foreign
sions or national churches is mainly determined by
tors and forces that are outside the life of these Christian
ies—such as relation with foreign governments, the type
nationalism prevailing in that country, and the degree
espect for international standards of fundamental rights
human freedoms. . . .

Farid Audeh, Evangelical Synod of Syria and Lebanon, Visitors of the World Council Assembly

Feed My Sheep!

The Lord appeared unto the minister, asking,

"Where are my sheep?"

"Look, Lord," was the reply. "See the fine new church I am building. Aren't these beautiful windows? Try out these cushioned seats. And you should see the kitchen!"

"But, where are my sheep?"

"How do you like this bulletin, Lord? I have recently purchased a new type of printing machine. Isn't this a lovely picture on the cover?"

"Now—about my sheep?"

"The men are having a dinner tonight, Lord, and will see colored slides about a hunting trip one of the men took last summer up in Canada. The main course at the dinner is to be baked ham with raisin sauce."

"And my sheep—where are they?"

"The world situation is terrific these days, Lord, as you well know. But we are having a study course about it and will show a new movie at the session."

"Do you love me?"

"Why, of course I love you, Lord. Am I not always busy about the work of the church?"

"Then feed my sheep: Again I ask, do you love me?"

"Certainly I love you, Lord! I could make more money selling life insurance or working as a carpenter any time. But I have sacrificed all this so as to promote the program of the church."

"Then feed my lambs: Once more I ask you, *do you love me?*"

"I really don't understand, Lord! Aren't all these things proof of my love? I am building a lovely new church, holding many fine social affairs for the people, conducting a lovely service each Sunday morning—even if people don't attend too well. I always see to it that there is publicity in the paper. I publish a parish paper. I attend many of the athletic events so the youth will see that I am interested in them. Why, I even tithe my income and give to every good cause—even when sponsored by some other denomination! What more can I do, Lord, to prove my love?"

"Feed my sheep!"

—E. Russell Tanner, Dove Creek, Colorado (After reading the sermon by John Heuss, entitled "The True Function of a Christian Church," in *Our Christian Vocation* [Seabury Press])

Idea

To a farmer about to prepare a seedbed, the prerequisite for his undertaking is not the accidental need of a crop. His need of food does not endow him with skill in cultivating the earth; it merely affords the stimulus and purpose for his undertaking. It is his knowledge, his possession of the idea of tillage, which enables him to raise crops. The same principle applies to prayer. The natural loyalty of living, fertilized by faith saved through a lifetime, is the soil on which prayer can grow. Laden with secret fertility and patient discreetness concerning things to be and things forever unknown, the soil of the soul nourishes and holds the roots of prayer. But the soil by itself does not produce crops. There must also be the idea of prayer to make the soul yield its amazing fruit.

—Abraham Joshua Heschel, in *Man's Quest for God* (Charles Scribner's Sons)

The Difference

In human affairs, the significant differences and likenesses are not those of Race or Language, but are those of religious and secular Culture. . . .

—Arnold J. Toynbee, in *A Study of History*, Volume X (Oxford University Press)

Recent Books on Pastoral Care

By CARROLL A. WISE

WHAT CONSTITUTES pastoral psychology? A good question! In these reviews I use a very broad definition. I include books written from a psychological point of view on any of the many baffling human problems which the pastor faces.

Some of these books have little or nothing to say explicitly about religion. But all of them say something about human beings. And the pastor can hardly know too much about persons.

Knowing too little about persons leads some pastors to give very poor advice. And a sermon which reveals a lack of understanding of the people in the pew does not get far from the pulpit!

Love and Hate in Human Nature, by Arnold A. Hutschnecker, gives us a physician's view of these two great forces in human life, and particularly their influence on physical health. It is an interesting book which begins with the individual in his conflicts about love, moves through the family into larger social groups, and finally ends with the problems of world peace and the United Nations.

In pages that contain a great deal of wisdom he points out the value of self-knowledge as a basis for diverting our energy from hating to loving, and from destructive to creative living.

How Christian Parents Face Family Problems, by John Charles Wynn, discusses many of the daily problems of family life and child-parent relationships from a Christian perspective. Discipline, finances, sex, family worship, and other such topics are treated on a very practical level. A good book for a mothers' group which wants some material for discussion.

For the adolescent girl, Joyce Jackson's **Guide to Dating** has some very interesting and helpful suggestions on basic problems which girls face in dating. My teen-age daughter is enthusiastic about its practical value, which for me is good testimony.

For the pastor who is seeking help with marriage discussion groups for young people, **Thinking Together About Marriage and Family,** by William and Mildred Morgan, has much to offer. Here is outlined a whole course of discussions, with literature, film, and other discussion resources listed, and with many other helpful suggestions. This is one of the best things we have seen by way of concrete procedures in education for marriage.

An understanding and readable presentation of the process of the growth of the love and sexual aspects of personality is to be found in Abraham N. Franzblau's **The Road to Sexual Maturity.** This book traces the development of love from infancy to maturity, points out where and how development can become distorted, the influence of such distortions on marriage, the value of psychotherapy, and some of the fallacies of Kinsey.

It gives a clear picture of sexual maturity in its relation to emotional maturity. A most helpful book, written with real warmth.

Marriage and Society, by E. O. James, approaches the subject from a view of the history and sociology of religion. After studying marriage as an institution in primitive society, the biblical teaching about marriage is set forth.

The book ends with a discussion of marriage and morals, the author seeing the function of marriage and family life as fulfiling the dual roles of procreation and the growth of personality. More utilization of a psychological understanding could greatly strengthen the final chapters.

Care for Children in Trouble (Public Affairs Pamphlet Number 217) is a summary of the treatment given a child who gets into trouble with the police in California. **The Child Audience,** by Philippe Bauchard, is a report on press, film, and radio for children in twelve countries.

Carroll A. Wise is professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill., and author of Pastoral Counseling: Its Theory and Practice (*Harper & Brothers, 1951*).

Now for two books which are as ferent as night and day, or more **How to Live 365 Days a Year,** by A. Schindler, is a physician's att to set up a cure for emotionally ind illnesses that can be preached to patient. Adequate psychotherapy, doctor says, is impossible becaus takes too long—it takes twenty hou his book!

Actually it takes much longer. S a few minutes he gives the patie lecture designed to change deep terns of emotional behavior. There doubt that his method will work f group of hysterical patients—for a w —and then new troubles will begin. this book could become a best se It could also do damage to some people.

At the other extreme is a scholarly work in psychotherapy. ward Glover, an English physician psychoanalyst, has revised and enla a much earlier work, **The Techni of Psycho-Analysis.**

No one can learn to use psychoana ic technique by reading this or other book and it is not suggested that reason. But here one can le something of the complex problems volved and why it takes so long.

The value of this book for the inte gent pastor is to counteract the eff of a book like Schindler's. It is comp hensive, technical, and authoritative

Speaking of psychoanalysis, Volu IV of the series, **Psychoanalysis the Social Sciences,** has made its pearance. This is a collection of ess dealing with the relationships betw psychoanalysis and sociology, probl of social leadership, and with the ap cation of psychoanalytic theories biblical themes.

Another volume of psychoanal essays, **The Two Faces of Man,** Joost A. M. Meerloo, deals with problem of time and that of ambivale (love and hate) and makes stimula reading for those with some ba ground.

A book on alcoholism, **Man Take Drink,** by John C. Ford, deals with subject as both a psychological spiritual illness. **The Priest and Unconscious,** by E. Ringle and We Van Lun, is a study by a psycholo and a priest of the relationship betw psychotherapy and a religious minis Each of these books contain sound sights of value to the Protestant cle

Many pastors have been concerne help persons die in the proper man A definition of what constitutes proper way to die has been deri largely from theological presupp tions. Many pastors are notoriou

ard in dealing with dying persons. ow so little about the psychology ng and find ourselves very anxious a deathbed.

s next book is not an answer to roblem, but an indication that the iatrist is getting interested in the em and is thinking of the contri- n he might make to the dying n. **The Psychiatrist and the Dy- atient,** by K. R. Eissler, is some- too technical for many pastors, but ose with background it can be lating and challenging.

oming is an intriguing title for a which discusses very lucidly the problems in developing a psy- gy of personality. The author, Gor- *N.* Allport, is well-known for his ous work, **Personality, a Psycho- al Interpretation** (Henry Holt & 5.25).

e present volume constitutes the Lectures at Yale in 1954. Here itique of various approaches to the ological study of personality with stions which the author believes ertinent to such a study.

e title is indicative of a central e in the book; personality is always oming. It has a present structure notivation, but it is always pointed rd a future. It is encouraging to a psychologist who insists that the ous potentialities of man receive uate study in any real psychology rsonality.

e busy pastor may find that reflec- thought and study will increase the n of his understanding of persons.

ks reviewed

AND HATE IN HUMAN NATURE, *by Hutschnecker. Thomas Y. Crowell ., 278 pp., $3.50*

CHRISTIAN PARENTS FACE FAMILY OBLEMS, *by John Charles Wynn. estminster Press, 144 pp., $2.50*

DE TO DATING, *by Joyce Jackson. entice-Hall, 171 pp., $2.95*

KING TOGETHER ABOUT MARRIAGE D FAMILY, *by William H. and Mil- ed I. Morgan. Association Press, 178 ., $3.50*

ROAD TO SEXUAL MATURITY, *by oraham N. Franzblau. Simon & huster, 279 pp., $3.50*

RIAGE AND SOCIETY, *by E. O. James. hn de Graff, 64 W. 23rd St., New ork 10, N. Y., 215 pp., $3.75*

E FOR CHILDREN IN TROUBLE, *pre- red by Maxwell S. Stewart. Public Jairs Committee, 22 E. 38th St., New ork, N. Y., 28 pp., 25 cents*

CHILD AUDIENCE (A Report on ess, Film, and Radio for Children), *Philippe Bauchard. Columbia Uni- rsity Press, 198 pp., $2.00*

TO LIVE 365 DAYS A YEAR, *by John A Schindler. Prentice-Hall, 222 pp., $3.95*

THE TECHNIQUE OF PSYCHO-ANALYSIS, *by Edward Glover. International Universities Press, 404 pp., $7.50*

PSYCHOANALYSIS AND THE SOCIAL SCIENCES, VOL. IV, *edited by Warner Muensterberger and Sidney Axelrad. International Universities Press, 295 pp., $6.00*

THE TWO FACES OF MAN (Two Studies on the Sense of Time and on Ambivalence), *by Joost A. M. Meerloo. International Universities Press, 237 pp., $4.00*

MAN TAKES A DRINK (Facts and Principles About Alcohol), *by John C. Ford. P. J. Kenedy & Sons, 120 pp., $2.50*

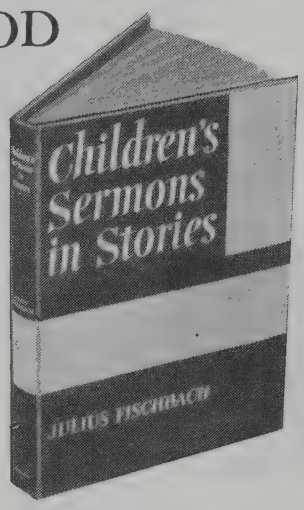
THE PRIEST AND THE UNCONSCIOUS, *by Erwin Ringel and Wenzel Van Lun. Newman Press, 118 pp., $2.25*

THE PSYCHIATRIST AND THE DYING PATIENT, *by K. R. Eissler. International Universities Press, 338 pp., $5.00*

BECOMING: BASIC CONSIDERATIONS FOR A PSYCHOLOGY OF PERSONALITY (The Terry Lectures), *by Gordon W. Allport. Yale University Press, 106 pp., $2.75*

THE LIGHT of GOD

Shines through Books



Learning to Have Faith

By John A. Redhead. For those who seek a stronger faith . . . for those whose faith has wavered . . . for still others who find they have no faith, Dr. Redhead has written these 15 reassuring, realistic messages. Here is the understanding counsel of a preacher who speaks in terms that everyone can understand and use.
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Walking in the Light

By Marjorie Wilkinson. A clear and positive statement of what the Spirit of God has meant to many Christians from earliest times to the present. It's a book full of inspiring glimpses into lives with an inner radiance. Good devotional material for private or group use by families, young people, teachers and leaders.
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Expounding Justification

THE RENEWAL OF MAN (A Twentieth Century Essay on Justification by Faith), *by Alexander Miller. Doubleday & Co., 184 pp., $2.95*

By C. STANLEY LOWELL

In a peaceful community by the lake where I used to spend my vacations it was once announced we were to have a lecture on "Christianity and Communism." This interested me and I went. The chairman of the meeting, executive head of our community, was a fine gentleman of the old school, goatee type.

To my surprise, he injected, before the introduction of the speaker, a pious and vehement disavowal of any sympathy for communism. Since the man was about as communist as your Aunt Het, I assumed it was a gag and prepared myself for the belly laugh that would follow this abject disclaimer.

MILLER

My friend jolted my ribs and told me to sober up. It seems that a wave of hysteria had swept the campus during the day. There had been dark rumors that the community's executive head would be asked to resign for having a "communist meeting." To such maudlin depths had McCarthy reduced us.

What I am getting to is that they did go ahead and have the meeting and the speaker was Alexander Miller, who has written *The Renewal of Man* [This is the first volume in Doubleday's new "Christian Faith Series," designed to bring to the general reader the work of some contemporary major theologians. Reinhold Niebuhr is consulting editor.—Ed.]

Miller subjected the communist pretensions to the searching appraisal of Christian dialectic. It was an immensely profitable evening. He made a cracking good talk and now he has written a cracking good book.

Miller is Niebuhrian and neo-orthodox. He begins his book on the renewal of man by showing why man needs a renewal. He cites revealing items from Arthur Koestler, Graham Greene, and Robert Penn Warren in this connection.

Then Miller proceeds with the Christian answer. This is justification by faith which means "not that man has outgrown his need for forgiveness, but that he knows to Whom to go for it."

The chapter on "The Ethics of Justification" argues that Christianity does not provide men with a set of principles but binds them in a matrix of obligation. The point is ingeniously developed and the insights flash. Miller is adept in his interpretation of the social responsibility of Niebuhrism.

There are no distinctly Christian answers to political and economic problems, yet Christians are responsible for their solution. It is in this area that Niebuhrism far outstrips some of the continental neo-orthodoxies. Miller works this up in good style and adds some twists of his own.

The only part of the book that did not please me was chapter six. Here Miller attempts to relate the Community of Learning (the university) to the Community of Faith (the Church). I doubt if the author either understands or appreciates the American principle of separation of church and state. If he did, he would certainly not kiss it off so lightly as he does.

Separation has been, as a matter of fact, one of the most felicitous features of the American system as such an astute observer as Lord Bryce eloquently declared. It has become fashionable in certain circles (some of them Protestant) to sneer at separation as being responsible for the secular mind, whatever that is.

But there is nothing whatever to the suggestion that the "wall of separation" may have become an iron curtain in the sphere of ideas. It would be nearer the truth to say it is the "wall of separation" that has cleft that curtain.

If you have a layman in your congregation who is concerned about the relation of his religion to politics and economics—and some of them really are—have him read the chapter on "Justification and Justice." Laymen who are seriously interested in religion and have an IQ a little above the average will greatly profit by this book.

Miller not only thinks clearly; he knows how to package his ideas. He can marshal the words and make them sing.

Preachers never have the money for books which they need. To buy a book that doesn't "have it" is a minor disaster. Well, boys, you can spend your money for this one. It has it.

An Astute Defense

ULTIMATE QUESTIONS, *by Nat Micklem. Abingdon Press, 13 $2.00*

By ROGER HAZELTON

Nathaniel Micklem tells us h what the real theme of his book presents "the inescapable questio to the modern ous, educated by the enig figure of Jes Nazareth. . . .

MICKLEM

But his bo not another of freewheeling pretations of that clutte bookstores a moment. It is exactly wha title implies—sideration of the ultimate inquir the clear and commanding light o in Christ.

Micklem resolutely avoids thr over old theological straw; he above all to show that Christ makes sense today, not as a close tem but as the sovereign clue meaning of life.

This book belongs, therefore, growing library of Christian getics; it is an astute and dough fense of our faith against enemie are boring from within.

The author writes mainly for tians rather than unbelievers, but commending the Gospel to thos quite sure of its intrinsic worth a ward power.

Theologically, the book is repre tive of a chastened liberal outloo author's attitude toward traditiona trines and practices is refreshingly pendent and critical, although hi tude is much more realistic toward edy and evil than the typical lib wont to accept.

Indeed, *Ultimate Questions* is a and astringent book. Just pepper pugnacious enough at times to ke reader on the alert, it nevertheless ages to stay generally close to th ter on most issues.

In five succinct chapters Mi treats "The Language of Reli "Creation and Providence," "The of History," "The Resurrection, "The Cosmic Christ." They sparkl anecdote and illustration for the preacher, while containing much pondered by the earnest student.

Such a lively book deserves sure to have a long and useful It is heartily and warmly recomm

bolism Christian Art

'S AND SYMBOLS IN CHRIS-N ART, *by George Ferguson. ord University Press, 346 pp., 00*

RLE HOWELL

reparing this book George Fergu-as rendered a significant service nisters and teachers who would stand Christian art.
n copies of the masters in the of church school pupils, and an ge of interest in art, glass win- and properly appointed chancels, olume is timely. Its purpose—to n the origin and meaning of sym- has been achieved excellently.
Christian artist has a lesson to and an understanding of the mes- demands acquaintance with the blical significance of each detail.
example of the use of symbolism painting is plate X: Madonna and in the Enclosed Garden, with s Catherine of Alexandria, John aptist, Barbara and Anthony Ab- n this work the enclosed garden olizes the Immaculate Conception lilies suggest purity.
e scroll in the hand of Catherine s to her learning, the sword to the s of her martyrdom, and the wheel sts an attempt to destroy her.
h robes of John the Baptist indi- nis place in paradise and the lamb s to his statement, *"Behold, the of God. . . ."*
e wafer in the hand of Barbara re- o her dying wish for the Sacrament ll participants in her martyrdom. tower is a reminder of imprison- by her father who would protect rom the eyes of men.
e robe of a monk worn by Anthony ot suggests his role as father of sticism. The crutch signifies his t age, and the pig, representing the ns of sensuality and gluttony, olize Abbot's triumph over sin.
aders of this volume should re- ber that much symbolism described represents interpretations of the e and Christianity unacceptable to estants as well as modern scholar- To know the fable, legend, myth- ical incident, or Roman Catholic in- retation symbolized in a painting not of itself qualify one as an ac- able interpreter of Christ.
nong many superstitions and tra- ns repugnant to Protestants are the aculate Conception, mythological cles of medieval saints, and the ning of the myrtle branch as ex- ned in the volume.

For these and other reasons the book is not to be regarded as an authority on Christian teachings for Protestants. It would be a great misfortune if the book were placed in the hands of untrained workers who might become enamored with the pagan and non-Protestant teachings connected with many symbols.

Nevertheless, employed as intended, the volume holds value for the pastor and his people.

Psalms and Proverbs

THE INTERPRETER'S BIBLE—VOLUME IV (The Book of Psalms, The Book of Proverbs), *edited by George A. Buttrick, et al. Abingdon Press, 957 pp., $8.75*

By OTTO J. BAAB

From many standpoints this volume of *The Interpreter's Bible* series is especially noteworthy. First of all, it deals with two of the most widely known books of the Old Testament—Psalms and Proverbs.

In the former, generations of Christians have found renewal of faith, comfort in sorrow, and strength in defeat. This book contains poems of deep feeling and often of lyric beauty, which were used in temple and synagogue as liturgies and prayers of the devout.

The Psalter is moving religious poetry and also a depository of the various ideas and beliefs which characterized Israel's changing, yet abiding faith.

In a more restrained manner and viewing the problems of life more dispassionately, the writers of Proverbs have also produced a book of great value to Christian people, both laymen and ministers. This book reflects the viewpoint of the so-called Wisdom School, which interprets man's existence in terms of balanced judgment, prudent piety, and a kind of enlightened self-interest.

In many of its sayings it appears to be remarkably contemporary, although it belongs to the wisdom literature of the ancient Near East.

With respect to the material on the Book of Psalms, this reviewer wishes to enter a word of high commendation to the authors and editors. He is enthusiastic about the quality of the work that they have done, both with respect to its scholarly competence and its lively, readable style.

The introduction evinces balanced,

Reviewers

CLARENCE F. AVEY, pastor of Starrett Memorial Methodist Church, Athol, Mass.

OTTO J. BAAB, acting president and professor of Old Testament, Garrett Biblical Institute, Evanston, Ill., and author of *Theology of the Old Testament* (Abingdon Press, $3.50).

ALLEN CABANISS, professor of History, University of Mississippi, University, Miss., and author of *Agobard of Lyons, Churchman and Critic* (Syracuse Unversity Press, 1953).

JAMES T. CARLYON, associate pastor, Highland Park Methodist Church, Dallas, Tex., and author of *Interpreting the Bible to Youth* (Abingdon Press, 1954).

EDWARD H. CARRUTH, pastor of Lee Street Methodist Church, Americus, Ga.

PAUL A. DUFFEY, pastor of Dexter Avenue Methodist Church, Montgomery, Ala.

PAUL T. FUHRMANN, head of the Department of History of Christianity, Gammon Theological Seminary, Atlanta, Ga.

WOODROW A. GEIER, associate director, Department of Public Relations and Finance, Methodist Board of Education, Nashville, Tenn.

GEORGIA HARKNESS, professor of Applied Theology, Pacific School of Religion, Berkeley, Calif., and author of *The Sources of Western Morality* (Charles Scribner's Sons, 1954).

ROGER HAZELTON, Abbot professor of Christian Theology, Andover Newton Theological School, Newton Centre, Mass.

ERLE HOWELL, associate pastor of First Methodist Church, Seattle, Wash.

ALBION R. KING, professor of Philosophy, Cornell College, Mt. Vernon, Iowa, and author of *Basic Information on Alcohol* (Cornell College Press, 1953).

GRIFFIN E. LLOYD, pastor of First Methodist Church, Wetumpka, Ala.

C. STANLEY LOWELL, pastor of Virginia Beach Methodist Church, Virginia Beach, Va.

comprehensive scholarship, as do likewise the sections devoted to exegesis and expositions of the text.

The lively, lucid style is matched, especially in the exposition, by imaginative insight and Christian understanding. The Psalms come alive for the reader as he seeks their help for his need.

The opening paragraph of the exposition of Psalm 1, for example, contains this clue to the expositor's point of view: "Thus the expositor's preparation must be a process of imaginative meditation more than of strict exposition."

That he used this method is revealed in another statement: "The fact is that Christ has captured the psalms: it is hardly too much to say that he has rewritten them." This approach is unavoidable for a Christian reader.

Yet he should be urged to seek to penetrate to the meaning of the text *for Israel* before he too readily Christianizes it. Perhaps the original meaning itself may be Christian in a more profound sense.

As to the section on Proverbs, the scholarship and creative insight of its writers are fully evidenced. We may note the assertion that, while Israel may have borrowed its wisdom literature from non-Israelites, as some scholars believe, she used it uniquely in relation to her own faith.

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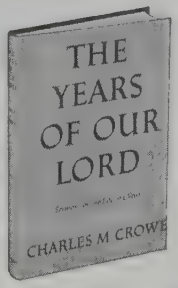

THE YEARS OF OUR LORD *by Charles M. Crowe*

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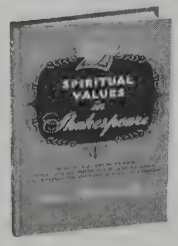

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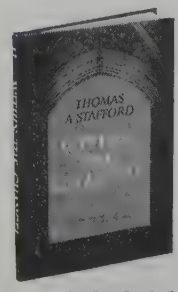

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The Essence Of Thomas Aquinas

NATURE AND GRACE (Selec from the Summa Theologic Thomas Aquinas), *translated edited by A. M. Fairweather. W minster Press, 386 pp., $5.00*

By WOODROW A. GEIER

When we turn from the pole world of modern theological discu to the *Summa Theologica* of Th Aquinas, we are impressed with evenness of temper, the precise and the detachment from agon struggle that are apparent in the R Catholic master.

Aquinas' summations move and leisurely from point to point. amazing clarity, he gives the studen objections and arguments for each clusion.

His stupendous efforts to reco the thought of Aristotle with Chri doctrine should move the most s critic to admiration. Studying his nificent tomes, modern readers understand why Aquinas is autho tive in the Roman Church to this

It is fortunate that Protestant dents now have a new group of selections from five parts of the *Su* in volume XI of "The Library of C tian Classics," a series of twent works covering the outstanding logical writings of the Christian turies.

The translator and editor of vo XI, a lecturer in philosophy at the versity of Edinburgh, has done a careful job of selecting the materia presenting it in an attractive way. volume contains a lengthy bibliogr and a complete listing of biblical other references.

Though the volume will be prim useful for students engaged in spe ized theological studies, it will be able to pastors who want to maste essence of Aquinas.

Certainly, every Protestant p should understand the main theolo formulations of this thinker who been decisive in shaping Roman C lic thought and practice. This vo will provide a very helpful introdu to Aquinas' thought.

We may be unmoved by Aquinas of God as the Unmoved Mover of totelian metaphysics or his platonist explanation of evil. We not like Aquinas' understanding of

But we can profit deeply by re him; for, in addition to being a architect of theology, he is one great souls of the Church universa

ıple Theistic Faith

IGION AND THE MORAL LIFE, *A. Campbell Garnett. Ronald* ess Co., *223 pp., $3.50*

LBION R. KING

hen a first-rate philosopher, speak- rom the eminence of a department manship in a state university, es the subject of *Religion and the l Life,* the venture commands at- on, and any thoughtful person will structed by this book.

re is a philosopher dealing not only the technical questions of a ration- al ethics but with the basic moral con- cerns of the Christian faith. He speaks not as an outsider, but as a believer, deeply concerned that religion in our time shall produce the fruits worthy of repentance and faith.

GARNETT

But one must be prepared for a dis- ing book. It reveals not only the le eloquence of a determined het expounding the essential ideas e liberal faith on which our gener- n has been nurtured, but also in p delineation the ways in which it conflict with the orthodox tradition. is contrast also brings out the chief ts on which both the liberal and the odox ideas need to be re-examined y. If the reviewer had read only the four and the last two chapters, he ld have had nothing but praise for rilliant analysis of secularism and anism and an eloquent statement of nple Christian faith and its applica- to moral questions according to the modern liberal preaching practice. ut there is a great deal more. Along n expounding a "simple theistic n," the author has dealt critically n the central questions of the Chris- tradition.

there are any readers of this maga- who are over-persuaded by current -orthodox criticism to think that ral Christian thought is moribund, work is required reading.

. Campbell Garnett rejects all forms secularism and humanism because vital motivations necessary to build moral order require faith in "some n of being or principle [beyond the and society] supremely worthy of nan devotion." Yet he aligns him- with the liberal tradition by his rpretation of the image of God and divine immanence.

The divine image is not just the rational faculty and the recognition of the moral law, but it is the active conscience and the altruism innate to man, and these are not obscured in natural man by original sin, as the tradition has it.

This is also the manifestation of the divine *agape* (along with the sacrificial love of Christ) and is the only ground for divine immanence and the beginning of all religion.

On this basis he proceeds to work out a "simple theistic faith"—man is loved of God and should love God with all his heart, and his neighbor as himself. In such love the human spirit is made whole. This puts him in league with the angels, but leads him far afield from the traditional doctrines.

He has little use for the creeds. They grew out of controversies and fail to assert the simple realities of faith. And this simple faith is not the unique product of the Hebrew-Christian revelation. It shines out from the theistic religions of the east.

Monotheism, he holds, grew primarily out of recognition of the unity of the moral law, and only secondarily out of recognition of the uniformity of nature.

This latter thesis is open to question on historical grounds. He bases his notion on the priority of prophetic religion, but the Book of Job is dramatic evidence that the prophetic doctrine was not quite adequate, and that cosmic and demonic aspects of experience had to be faced in religious thought.

Garnett exhibits the difficulties which modern philosophers are having with cosmology by arguing that for a morally grounded faith the doctrines of creation and omnipotence are accretions which have had unfortunate results in tradition.

They are responsible, he believes, for the erroneous explanation of evil and suffering as the enmity of God for man's sin and finiteness and the development of sacrificial doctrines of atonement.

The treatment of such topics as pride, power, pleasure, happiness, holiness, conscience, and utility, is clear and thorough. A preacher can find useful suggestions on these important themes, though the index is not as complete and accurate as it should be. There are especially good critical expositions of J. S. Mill, John Dewey, and Erich Fromm.

In spite of my enthusiasm for this work, there seems to be a missing element. It is not just a defect of this book as such, but of the whole liberal effort to ground religion on morality.

One may wonder if it is adequate to define religion as devotion to the supremely worthy being, or to say that faith comes after love, reversing the order assigned to them by St. Paul.

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Doubtlessly, this describes the mature experience of religion, but there is an elemental condition which is neglected, an "existential situation" in which man is "confronted" and "seized from beyond" in an experience which is neither altruism, nor moral conscience, nor even *agape,* but best described by Rudolf Otto's term *numinous.*

This experience properly issues in moral consciousness, but it is prior and more elemental. Garnett holds that it is mere magic unless it is identified with morality.

The grasp of the meaning of pride and "the tragic sense of guilt" is somewhat less than profound. It seems never to go deeper than a better-than-thou moral self-righteousness. This betrays the whole spirit of the work into some of that intellectual pride which is characteristic of much modern philosophy.

A case in point is the confident way Garnett asserts (in two pages) that in the modern process philosophy has solved all the mysteries of the Trinity.

Across the Corner From Christian Faith

MAN'S QUEST FOR GOD (Studies in Prayer and Symbolism), *by Abraham Joshua Heschel. Charles Scribner's Sons, 151 pp., $3.00*

By GEORGIA HARKNESS

The author is associate professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America, which is located in New York across the corner from Union Seminary. This is symbolic of the fact that the position of the book is just across the corner from Christian faith.

HESCHEL

Christians will enjoy reading it to see how much Jewish and Christian prayers are alike, and also to note the differences.

Abraham Joshua Heschel is a mystic, not of the *via negativa* type which too many people think of as mysticism, but with a joyous, wholesome devotion to God.

The writings of mystics are frequently unstructured, and I found many passages which flowed along like lovely music without much apparent pattern. (This is no disparagement, for Thomas à Kempis' *Imitation of Christ* (Macmillan Co., $2.75) was also called *ecclesiastica musica.*)

But as I read further I discovered that the book does have a systematic forward movement. It deals with the nature of prayer, its relation to the worshiper's inner life, its place in public worship, and in particular, the Jewish liturgy, its theological foundations in God and the demands of his law.

The final chapter on symbolism gives a vigorous defense of the ontologically real, non-symbolic character both of God and of man's relation to God in worship.

The keynote of the book is *kavanah,* or inner participation. The author cites with approval the medieval saying, "Prayer without *kavanah* is like a body without a soul." Its body is apparently in the main the Jewish liturgy, which the author holds in the highest regard while he deplores the perfunctory way in which it is often used.

There is little specific reference to personal prayer apart from the liturgy. However, since the purpose of the book is not to deal with the forms but the spirit of prayer, much that is said is applicable to either type.

The author deals in a fresh way with what he calls "praying by proxy" and "spiritual absenteeism."

"The problem is not *how to attract bodies to enter the space of a temple* but *how to inspire souls to enter an hour of spiritual concentration* in the presence of God." At this point many a Protestant minister will echo his concern!

The reasons he gives reflect our secular environment, though from a Jewish slant: (1) the doctrine of agnosticism (prayer is a superstition), (2) the doctrine of religious behaviorism (religion consists solely of action), (3) the doctrine of prayer as a social act (prayer means identification with the Community of Israel), and (4) the doctrine of religious solipsism (we pray to the good within ourselves).

All of these are countered by a plea for prayer that is centered in the living God.

The book abounds in pointed aphorisms. "We do not refuse to pray: we abstain from it." "Genuine prayer is an event in which man surpasses himself." "True prayer is a song."

"To pray with *kavanah* (inner devotion) may be difficult; to pray without it is ludicrous." "Preach in order to pray. . . . The test of a true sermon is that it can be converted into prayer."

There are also flashes of humor, as when the author calls for spiritual delicacy in the service by saying, "Let us never put the shoes in the Ark."

Naturally, one does not find here the full meaning of prayer "through Jesus Christ our Lord." But one finds much that is helpful, moving, and true.

British Approach To the Bible

EVANGELICAL NONCONFORM AND HIGHER CRITICISM IN NINETEENTH CENTURY, *by W B. Glover. Alec R. Allenson (8 Van Buren St., Chicago 5, Ill.) pp., $4.50*

By PAUL T. FUHRMANN

This book was published in Eng but the author is an American.

GLOVER

The author, tunately, does mention many scure Ger books and le aside the pro tions of Fr Protestantism, happily devotin his talents energy to a s and exhibition the outlook of ish authors.

The latter are, of course, the important for Methodism, which o nated from England; for section Methodism over here are intellectu still a British colony.

This fine volume is important for Methodists too, since it fills a gap i history and evolution of English-sp ing evangelicalism with reference t Bible.

The English Bible was indeed a of second *Magna Carta* which has foundly affected the Anglo-Sa world, giving to Anglo-Saxons characteristic complexes, reflexes, lization, and religion.

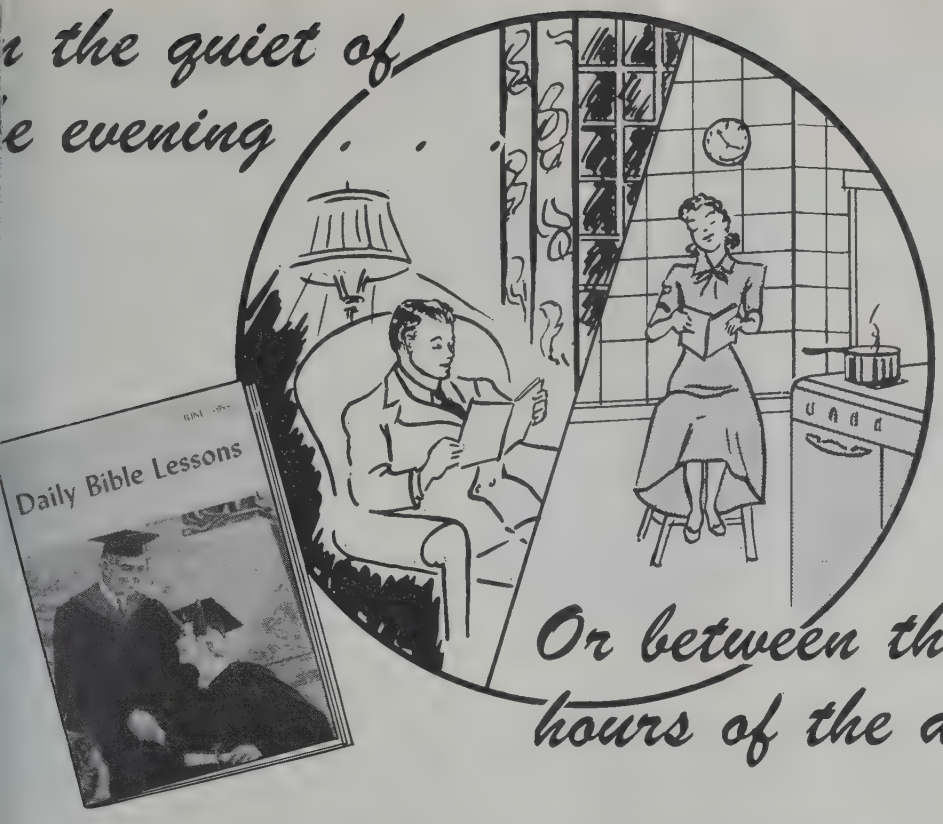
But at the end of the nineteenth tury the infallibility of the Bible to be questioned by the higher cr Thus the English-speaking peoples, had always regarded the Bible as inspired word of God, had to face a uation of the utmost gravity.

The author describes how a new proach to the Bible was worked ou some of the best Anglo-Saxon m Outstanding among them was P Forsyth who, some sixty years ago, the merit of saying in English essen ly what Karl Barth was to say late German and French.

The author's entire work shoul fascinating reading for American M odist, Presbyterian, and Congregat alist pastors who are of Anglo-Sa descent and tradition. Their spir energy constitutes the very backbo what Continentals (old and decre call the Anglo-Saxon block.

There is no doubt that the U States, Puritan in origin and still P

n the quiet of
e evening . . .



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Wesley's Labors

THE LORD'S HORSEMAN (John Wesley the Man), *by Umphrey Lee. Abingdon Press, 220 pp., $2.75*

By CLARENCE F. AVEY

Of the making of books about John Wesley there is no end. If nothing new can be thought of, a reprint will be done of a previous volume which has proved its worth and readability!

LEE

Such is the case with this biography from the pen of the man who is now chancellor of Southern Methodist University. First copyrighted in 1928, it has demonstrated its value as a vigorous short account of the tireless labors of the father of Methodists.

The author's keen interest and penetrating research in the subject matter of Wesley's life is obvious to the reader. For those who have ranged over the numerous lives of the great eighteenth-century leader, there will be little that has not already been emphasized by previous writers.

With the best of themes, however, there is need to say it again, and to bring to the attention of a new generation of readers the values of a well-worn theme.

Methodists of the present age will be able to make the very necessary comparisons between the original Methodism and that of today, to assess the pit from whence they were digged and the rock from whence they were hewn.

One sometimes wonders what a Methodist is—today. If the doughty little horseman of the English highways and byways should come amongst us today, would he make a purge that would astonish many who call themselves after his name?

In any case, it is good to be taken back again to the early days and ways, to sense the spirit that moved the man whose sole aim was to "spread Scriptural holiness throughout the land."

How appropriate to our day is Wesley's last magnificent letter to Wilberforce, crying out against injustice to the colored man! In this he left his epistle to the Methodists of all ages.

Forces Working In Desegregation

SCHOOLS IN TRANSITION, *edited by Robin M. Williams, Jr., and Margaret W. Ryan. University of North Carolina Press, 272 pp., $3.00*

By PAUL A. DUFFEY

The subtitle of this book, "Community Experience in Desegregation," is a good description of its nature. It is a summary of case studies of twenty-four communities in six states where the processes of desegregation have been at work.

The study covers the years since World War II, and the communities involved are in areas bordering the southern states. A companion volume to Harry S. Ashmore's *The Negro and the Schools* (University of North Carolina Press; $2.75, cloth; $1.50, paper), the book is based upon the research of forty-five scholars financed by the Fund for the Advancement of Education. Two other volumes in the series are to follow.

The research summarized in this book preceded the decision of the Supreme Court of May 17, 1954. It is striking that it is presented at a time when clear thinking and wise planning have been rendered imperative.

Schools in Transition surveys the meaning of desegregation and the variations in state laws in regard to segregation. There are two major sections in the study of the schools in various communities: one group of cities *requiring* desegregation, and another group where desegregation is *permitted.*

There are widely varied patterns within each of the groups, as one would expect. Some communities moved toward the solution of the problems by a gradual program of desegregation. In other instances a much more accelerated and direct program of desegregation was attempted. All of the cities studied had begun the programs prior to Supreme Court decision.

I am impressed with the value of book as a reference volume. It can most valuable for school officials, p tors, and other interested commu leaders in learning how communi have faced the problems incident to segregation under the law.

Because of the wide variety of co munities and problems presented in book, most communities will find th own problems presented and the ex riences of other groups in meeting most identical difficulties.

It is quite interesting to note tha every instance the process of deseg gation took several years.

The word "transition" is therefore plicable even to those situations wh desegregation is supposedly acc plished. (Incidentally, the distinct made between "desegregation" and " tegration" are most helpful.)

The rather general nature of the b makes it more interesting to read in my opinion, more valuable. The b is more than an interpretation of tistics, for the researchers went to communities for a firsthand study.

The general interpretations of pr lems and patterns, and the balanced fair summaries increase the usefuln of the book. There are no broad ind ments of particular areas and no formulas suggested. The complexit the problems are emphasized. The n essity of flexibility on community le is clearly shown.

Desegregation is seen as a shif process, not a sudden change. The cessity of change impending from Supreme Court decision has yet to worked out in detail. Time and car consideration will be required.

During this time I believe it woul helpful if responsible leaders of ra groups in every area of our land c avail themselves of the experiences corded in this book. (A very interes list of ten items suggested for us diagnosing a particular commu could be most helpful to local s groups.)

It would be well if every min could become acquainted with this terial, because his place of leade in the community gives him exce opportunities and responsibilitie helping to mold the thinking of his stituency in these as in other matte

A balanced interpretation of exp ences in a difficult and demanding of human relations, this book will ministers who will take the time to it.

The editors make clear the fact the schools are not the only are racial strife and that the South is no

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elpful Confirmations

RISTIAN AFFIRMATIONS, *by W. orman Pittenger. Morehouse-Gor-am Co., 159 pp., $2.50*

JAMES T. CARLYON

ere are three little books in one. third is addressed directly to gymen of the Protestant Episcopal rch. It would have only passing in-st for Methodists and other Protes-tants. It is the shortest of the three, in fact, only a single lecture.

PITTENGER

The other two parts of the volume are precious and of special value to thoughtful laymen and ministers who are willing to think carefully about the major matters of our faith and prac-

art One is composed of popular ad-sses first delivered in old Trinity urch (Protestant Episcopal) in New rk City. They were intended to an-er questions which are at the center Christianity.

Here are the questions: Why do we e creeds? What about salvation? Do need the church? Can prayer be swered? What happens after death? y do we worship Christ?

The answers are not stereotyped or ditional, but fresh and positive and lpful. For example, what does the ristian do as he repeats the Creed? He is saying, "I take my stand where Christian church takes its stand; d, please God, I shall grow daily into deeper understanding of that which Creed states."

The second part of the book deals ggestively with the matter of Chris-n worship, public and private. It ght to bless many an earnest Chris-n, whatever his denomination.

For example, reflect on these terse ntences: "God takes our praying into count in His governance of the world" d "The so-called laws of science are best nothing but a statement of the served general sequences of behav-r in those areas of the Creation with ich they are concerned."

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Faith in Action

LOVE SPEAKS FROM THE CROSS (Thoughts on the Seven Words), *by Leslie Badham. Abingdon Press, 64 pp., $1.00*

By EDWARD H. CARRUTH

The subtitle much more accurately describes this small volume of sermon meditations than the title. The sermons are clearly "thoughts" on the words of Jesus. The theme expressed in the title does give a unity to them, but it seems they were first written separately, without regard for the unifying theme.

BADHAM

It is the theme of the volume that Christ, on the cross—his finest pulpit—lived out in action the sublime teaching of his ministry and demonstrated the faith of his life.

This living-out in crisis of his truth and faith is the means by which "love speaks."

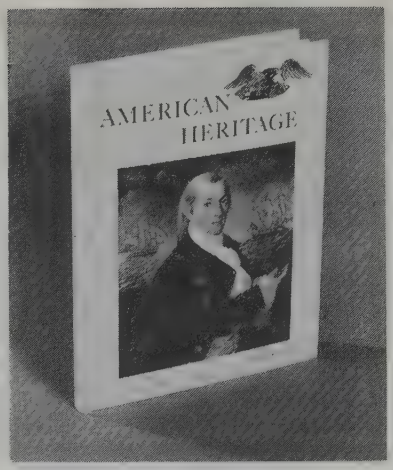
In treating the first word from the cross, for instance, the author declares that Christ's prayer for the forgiveness of his crucifiers shows that the teacher lived by his truth, that "Jesus faced the challenge of his own ethic."

Similarly, in the second sermon, called "Love Unconditional," Christ's assurance of paradise for the penitent thief reveals the mercy of God proclaimed by the Galilean teacher. So the theme is developed in the seven sermons.

Though each of the meditations contains well-developed ideas and many interesting and valid insights, there is little new in the volume, especially for the preacher looking for sermon material. To this reviewer there seems a scarcity of illustrative material, which is surprising in sermons.

The author gives most attention to developing the central idea of each sermon. Very little attempt is made to apply the message to an individual's problems and needs. It is at this point that these sermons are weakest. It is not made forcefully clear that the power of the love which speaks from the cross is available for men of today.

Sermons should make people feel that the power of God, which enabled Jesus to triumph over the evil he faced, can give them the strength needed to triumph over the evil they face today. If the love which speaks from the cross cannot help men today to have victory, why extol it?



Our Living Past

AMERICAN HERITAGE: THE MAGAZINE OF HISTORY, February 1955, Volume VI, Number 2, *edited by Bruce Catton. American Heritage Publishing Co., 120 pp.; $2.95, single issue, $12.00 a year*

By ALLEN CABANISS

A six-year-old journal in an attractive new dress is *American Heritage* for February, 1955. It consists of hard back, slick paper, articles of enduring interest, and beautiful illustrations.

Sponsored jointly by the American Association for State and Local History and the Society of American Historians, and ably edited by Bruce Catton, it has already made for itself a worthy place in the effort to present in a popular but substantial manner our living past.

The current issue carries articles that will appeal to the history-minded, to artists and architects, to folklorists, to journalists, to sociologists, to students of warfare and politics—and I am referring not to the professionals only, but also to amateurs, although the price is somewhat steep.

Personally, I would rather have the information at a lower price the way the French print their books. There is no rhyme nor reason why we Americans should have to pay so much merely for a nice binding.

If the present number is a fair sample—and I fear that it is—*American Heritage* is neglecting two of the most important elements in the "American heritage."

First, there is no indication of the European background. But apart from the Indians, what are Americans, generally speaking, if not Europeans?

Second, there is no reference to the Christian religion (nor, for that ma to any religion). To ignore, neglec suppress Christianity as part of American heritage is to distort the ture beyond recognition—a disto that looks suspiciously like the resu a deliberate secularist conspiracy.

Have the editor and his assist never read anything by William Wa Sweet or Perry Miller, to name others? And, of course, the vol carries the heavy smell of New and New England.

Let us hope that some day it will cover the West and the South, as we Europe and Christendom.

God's Challenge

THE VOICE FROM THE CROSS (S mons on the Seven Words From Cross), *by Andrew W. Blackw Jr. Baker Book House, 71 pp., $*

By GRIFFIN E. LLOYD

After reading this book you wil sure that this son of a famous fa has "read, marked, learned, and wardly digested" both the teaching his father and the Word of God, for l is splendid biblical preaching.

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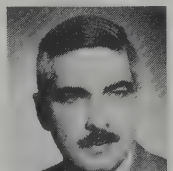

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OOKS
riefly Noted

TRUTH ABOUT CATHOLICS, *Virgil A. Kelly. Dial Press, 173 ., $2.75*

is is a Roman Catholic statement hat Roman Catholics believe and their church teaches. The book s the imprimatur of the church, and author is best-known for a series lvertisements he has been creating everal years for the Knights of Co- us on the subject of this book.

OLD LEATHER SATCHEL, *by heophilus Eisen. Christian Educa- n Press, 88 pp., $1.60*

e short, readable life story of a who is now retired from the Chris- ministry. Born in Switzerland, he e to the United States at an early with his parents. Taking the voca- of the ministry, he has served ches in Oklahoma, Michigan, Ohio, Indiana.

WITH ME TO INDIA, *by Doro- y Clarke Wilson. Abingdon Press, 27 pp., $2.00*

ne observations in this book consti- a firsthand report of a tour which author made to India for the Meth- t Board of Missions and the nan's Division of Christian Service. akes the form of a day-to-day ac- nt of her impressions in cities she ted.

EXANDRIAN CHRISTIAN- TY, *edited by Henry Chadwick nd J. E. L. Oulton. Westminster ress, 475 pp., $5.00*

his is Volume II in the excellent rary of Christian Classics" and con- s selected translations of Clement Origen. The introductions and es are by John E. L. Oulton, profes- of Divinity in the University of lin. Other volumes in this series e received notice in THE PASTOR as were published. The purpose of e Library of Christian Classics" is resent in the English language some the most indispensable Christian ings prior to the end of the six- th century. They will be in twenty- volumes. The need for making these ks available is greater in modern es than ever before because fewer ple are able to read Latin and Greek s with ease and familiarity. The lishers and general editors are per- ning a real service with this series.

THE WAY OF A PILGRIM AND THE PILGRIM CONTINUES HIS WAY, *trans. from the Russian by R. M. French. Harper & Brothers, 242 pp., $2.75*

The author of the material in this book is not known. He was a kind of mystic, a man seeking to learn how to "pray without ceasing," who has written down his experiences wandering about Russia and Siberia before the year 1861. The manuscript came into the hands of monks and was copied and circulated. The present edition is translated from the Russian by R. M. French. He compares this writing with "the matchless folk tales of Leo Tolstoy" but he says that "the religion is sounder."

CHRISTIANITY AND ANTI-SEMITISM, *by Nicolas Berdyaev. Philosophical Library, 58 pp., $2.75*

The first half of this little volume is an essay on anti-semitism by one of the best Christian philosophers of all time, and one of the best-known in our time. The last half of the book consists of a commentary on anti-semitism and notes by Alan A. Spears.

WHEN GOD WAS MAN, *by J. B. Phillips. Abingdon Press, 62 pp., $1.00*

Seven short chapters on the ministry of Christ on earth and what that ministry means for the world. The chapters are easy to read and are like devotional talks.

THE AMERICAN COLLEGE CHAPLAINCY, *by Seymour A. Smith. Association Press, 179 pp., $3.75*

This is the first study of its kind that we have seen on this very important specialized form of the Christian ministry. The book is based on a study begun in 1948 as an attempt to find out who were at that time serving as college chaplains and where they were located. The book gives a history of the growth of the chaplaincy, has some chapters dealing with the work of the college chaplain, and presents the results of the studies made on the chaplaincy.

TREASURY OF PHILOSOPHY, *edited by Dagobert D. Runes. Philosophical Library, 1,280 pp., $15.00*

Here between two covers are collected excerpts from the writings on nearly four hundred persons. Included are philosophers well-known and those hardly known at all. All the excerpts are brief, but this book might serve as a kind of dictionary of philosophers.

THE FINANCIAL PROGRAM FOR WESLEY FOUNDATIONS, *by H. D. Bollinger, et al. Methodist Board of Education, Box 871, Nashville, Tennessee; 30 pp.; 10 copies free, all in excess, 10 cents each*

This new booklet is designed to help inform people about the financial needs of Wesley Foundations. It is a report of the finance section of a Methodist student workers seminar held in October of 1954. The seven articles on the financial program of Wesley foundations include contributions by H. D. Bollinger, John L. Knight, Woodrow A. Geier, and R. C. Singleton.

A HANDBOOK OF WORSHIP FOR MINISTERS, *by Walter G. Williams, with the assistance of William C. Tremmel. Wesley Press, 134 pp., $3.50*

Here is a handbook on worship that can be very useful to pastors in a number of ways. The book was originally worked out in 1944 by members of a course on Christian Worship at the Iliff School of Theology. It was revised and enlarged in 1953. Useful resources will be found in the chapters on "The Call to Worship," "The Call to Prayer," "The Collect," and "The Prayer." There are also chapters on creeds and the lectionary. There is a useful bibliography in the field of worship.

WORKSHOPS FOR THE WORLD, *by Graham Beckel. Abelard-Schuman, 213 pp., $4.00*

The specialized agencies of the United Nations are varied and far-reaching. Much positive and constructive work is being done in the world through these agencies. They are described in this book. While the specialized agencies are independent organizations, they fit in with the whole concept and purpose of the United Nations. This book is illustrated and written in an interesting manner.

DEVOTIONS AND PRAYERS OF JOHN CALVIN, *compiled by Charles E. Edwards. Baker Book House, 117 pp., $1.00*

Calvin's excellent prayers and his brief expositions of Scripture texts can still be most stimulating for one's own private meditations and devotions.

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Your Right to Say It

[*Continued from page 1*]

nevertheless hope that the next quadrennium 1956-60, may lessen the trend toward unworkable uniformity in procedure and that pastors be less hampered by cut and dried programs than they have been at any time since 1940. Perhaps, with a parish centered emphasis we will be able to save more money and more souls.

D. B. HORTON

Baker Methodist Church
Baker, Okla.

Fine Start Made

EDITOR: It was pleasing to see J. Lester McGee's article in the April issue of THE PASTOR. Many of us in the local church have wondered for some time when "the voice from on high" would question "evangelism" as understood and practiced by the General Board these many years. Not that we have had any violent disagreement about the need for and practice of evangelism—not at all!

We have wondered though, when evangelism would begin to "hit the nail on the head." Mr. McGee in the very first paragraph of his article said ". . . the time has come for the General Board of Evangelism to shift her major emphasis from missions, crusades, and campaigns, to a perennial and practicable local church evangelism, . . ."

This is what many of us have felt is needed. Just what such a program would be, of course, will take much thought on the part of those responsible for formulating evangelistic policies.

It seems to me Mr. McGee has given us a fine start with his numbered recommendations in the last section of his article. But what we are most thankful for is that someone of Mr. McGee's experience and stature has spoken for so many of us, who, along with overworked district superintendents and local pastors, have felt resentment against those who would conjure great plans in the lofty towers in Nashville, seemingly unaware of the complex life that is whirling and eddying around a local church in some small town, city or country cross-roads.

HARRY THOMAS CUPP

Uniondale Methodist Church
Uniondale, N. Y.

Sermons on Family Sought

EDITOR: Would you insert this brief announcement in . . . your periodical.

Sermon manuscripts about the Christian family are being solicited for a book to be published next year by Abingdon Press.

Two typewritten copies of each manuscript should be submitted to the editor, J. C. Wynn, 1105 Witherspoon Building, Philadelphia 7, Pa., by the deadline of August 10. Preachers are invited to enter sermons about marriage, parental responsibility, family religion, sex standards, etc.

An honorarium of $25.00 will be paid for each sermon selected for publication by an editorial committee from the Joint Department of Family Life in the National Council of Churches. Sermons sent in become the property of the committee and will not be returned.

JOHN C. WYNN

Philadelphia, Pa.

Different Categories

EDITOR: . . . Could it be that a direct and dramatic attack on war by some influential group would be more efficacious than to pray, read, talk, telephone, write, ring doorbells, give, and work for peace as suggested by leaflet, "What Can I Do for World Peace," put out by our Methodist Board of World Peace?

Am not inclined to the view that efforts for peace are likely to alarm Messrs. Mars and Mammon very much. I think we can rest assured they do not mind people being in favor of peace provided they do not attack war.

To me love for peace and hatred for war fall into quite different categories.

JOHN K. FINGER

Saugerties, N. Y.

Optional Ritual Favored

EDITOR: What is Methodism going to do with the critical time element in administering Holy Communion? Unprecedented and increasing church attendance requiring multiple church services, with two to three morning services, leaves too little time for the long ritualistic services of John Wesley's day.

As a consequence Holy Communion is largely relegated to the chapel or an off-hour service in the larger churches with tragic decline in attendance. It no longer reaches the masses of our worshipers with its incomparable inspiration and hallowed memories.

In many small churches where but one Sunday morning service is observed the passing of the evening service indirectly effects the observance of Holy Communion. The minister feels short of sufficient time to preach the message . . . and to make place for connectional messages and emphases that the great program of Methodism increasingly requires and get it over within an hour. So he finds himself observing this sacred sacrament at a regular service only once or twice each year.

What can be done about it? (1) The General Conference should add an optional ritual that will provide for serving the elements of Holy Communion to worshipers in the pews as is practiced in so many major Protestant denominations. This optional ritual should contain no more than the General Confession, a short consecration prayer for the elements, and the words spoken by our Lord. Its use should be optional with each local church. Is not this better than what we are now doing to this holy sacrament through unavoidable pressures of time?

(2) Ministers can surprisingly cut down the time of the long service in Holy Communion by making the ritual the main part of the regular service preliminary to the short sermon remarks. For years I have followed this plan inserting hymns, announcements, offerings, remarks, etc., at intervals in the ritual. This has cut the time of our communion services at least one-third. This also has the advantage of making the ritual paramount in the service instead of the frequent practice o ing through these sacred lines.

(3) Relegate it entirely to seco services such as early Easter morning, Sunday morning or mid-week ser This trend is moving faster than m our laymen realize. The tragedy h that its unique spiritual values b available to an increasing few. . . .

HARRY E. H

Lewellen, Nebr.

Suggests Lectionary

EDITOR: First, I want to say "Am Bishop Ivan Lee Holt's article, "The of Worship and the Book of Law" [J 25]. Then I would like to suggest a provement in the Book of Worship.

I belong to that growing group of m ters who use this book for all service who follow the lectionary for the C Year. To do this it is necessary to a the lectionary because it is so very in plete. Our services of worship call fo sons from both the Old Testament an New Testament. Our Communion calls for an Epistle and a Gospel. In places our lectionary fails to provid the entire year.

I realize that our lectionary is the of a great deal of labor, but why go that effort when we have at hand a plete lectionary which is very well w out and has stood the test of time. T the one found in the Episcopalian B Common Prayer.

This lectionary not only provid morning and evening services for Sunday of the year, and an Epistle Gospel for the Communion Office fo Sunday, it also suggests appropriate ture readings for every day of the Why do we not obtain permission to duce this instead of wasting time and to prepare one of our own, which t is quite inferior. This would do two It would provide us with an adequa tionary and it would create a bond lowship with our sister church.

WILLIAM ESLER SLO

Methodist Church
Wayland, N. Y.

English System Suggestive

EDITOR: As a former resident British Isles, who was nurtured in M Methodism, I was greatly interested splendid article by John C. Bowmer p. 17], and what he had to say abo local preachers of his country. . . .

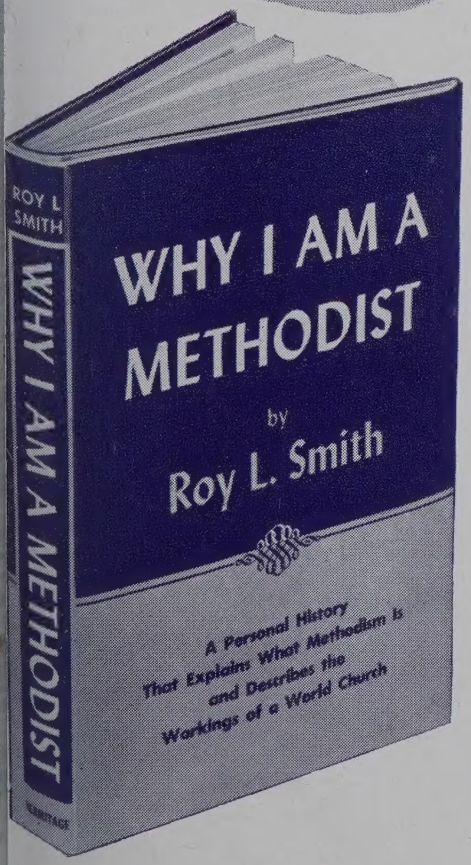
The local preachers there have m valuable contribution to Methodism. out their aid, hundreds of little munities would be wholly bereft o gious worship and service. . . .

American Methodism would do try out the system of our English ren, which could go a long way towa viding a solution for the difficulties now confront us.

Most of these small communitie little or no service could be minist by laymen, operating under the guid a county seat pastor. . . .

JOHN THOM

Methodist Church
Powhatan Point, Ohio


ROY L SMITH
WHY I AM A METHODIST
WHY I AM A METHODIST
by
Roy L. Smith
A Personal History That Explains What Methodism Is and Describes the Workings of a World Church

Methodist readers cannot help but catch the contagious enthusiasm and high belief Dr. Smith has put into WHY I AM A METHODIST. All Methodists and people of many other denominations know Roy L. Smith, minister, speaker, traveler, editor, author. He begins this book in an autobiographical vein, recording his great debt to his father and mother. He recounts how he joined The Methodist Church at the age of eight, how his mother prayed him through college and his entering the ministry. WHY I AM A METHODIST is more than a glowing biography, however. There are important chapters on Methodism in education, the moral concern of The Methodist Church, the great publishing and bookselling enterprises of the Church and Methodism and her youth. The book sparkles with historic facts about Wesley, Asbury and Coke, and is enlightening in explaining the cardinal points of the DISCIPLINE. Here is a personal history that explains what Methodism is and describes the workings of a great world church—a book to make you proud you're a Methodist.

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Reminder

Isn't it time our Government was being reminded of the far distance it has wandered from, not only the Christian ideals of which we used to be proud, but also from the ideals and regulations of the Constitution of the United States? Is it right for our officials, civil and military, to be carrying on verbal battles with nations with whom we are technically at peace but whom we assume to be our enemies; to ridicule every proposition that comes from our presumed enemy, even before such are examined; to exude hatred toward nations we do not like, by means of speeches, literature, radio, cartoons; to be creating bigger and better lethal weapons; to be saturating the atmosphere with deadly gases; to keep the people in a constant state of hysteria, with a new crisis every morning? These, and many more items are doing great injury to our nation, as well as to all the world. Where is the voice of the minority that believes these things are wrong?

—J. W. Reed, Portland, Oregon

DR WALTER G MUELDER
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